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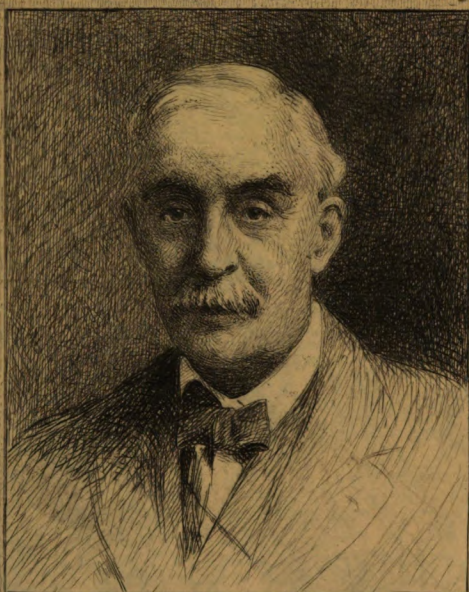
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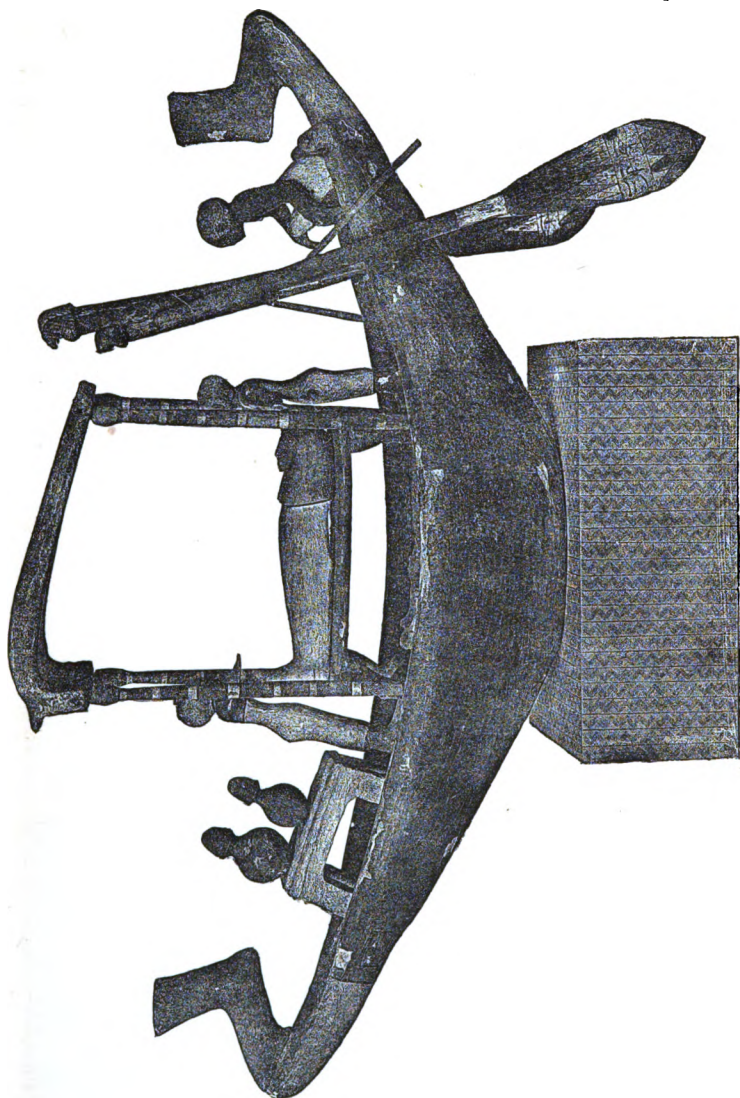


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MUMMY IN BOAT WITH MOURNERS.

League of Bible Societies.

VI.

IN LIFE AND HISTORY

AND TO THE

OF

THE BIBLE SOCIETY

Author of "The Bible in History."

THE RELIGIOUS TRACT SOCIETY:

MADEBASTEE BOWERS, ST. PAUL'S CHURCH.

1884.

By-Paths of Bible Knowledge.

VI. 2

EGYPTIAN LIFE AND HISTORY

ACCORDING TO THE MONUMENTS.

BY

M. E. HARKNESS,

Author of "Assyrian Life and History."



THE RELIGIOUS TRACT SOCIETY:

56, PATERNOSTER ROW; 65, ST. PAUL'S CHURCHYARD.

1884.

“ Work, my brother, rest is nigh—
Pharaoh lives for ever !
Beast and bird of earth and sky,
Things that creep and things that fly—
All must labour, all must die ;
But Pharaoh lives for ever !

Work, my brother, while 'tis day—
Pharaoh lives for ever !
Rivers waste and wane away,
Marble crumbles down like clay,
Nations dwindle to decay ;
But Pharaoh lives for ever !

Work ! it is thy mortal doom—
Pharaoh lives for ever !
Shadows passing through the gloom,
Age to age gives place and room,
Kings go down into the tomb ;
But Pharaoh lives for ever !”



INTRODUCTION.



THE decipherment of the Egyptian hieroglyphics and the cuneiform inscriptions of Assyria and Babylonia have been, without doubt, the greatest philological discoveries of the nineteenth century. The long undiscovered and, until recently, unread monuments of one of the greatest empires that has ever flourished upon earth have now started up into a new life, and by means of the scholarship of to-day have revealed their true testimony as to the part Egypt played in the "council of the nations." From the times of the Greeks downwards Egypt has been regarded as a land of mystery. The world generally never understood its religion or its customs, and the country, "the gift of the Nile," was considered to have existed from all eternity.

In the days when Abraham went down to Egypt, it was considered to be a place whence food could be obtained, even though the rest of the world was starving. In the days when Joseph was sold into Egypt it was a centre of commerce, for thither did the men who bought Jacob's beloved child carry

their purchase for sale. No date can be fixed which will represent the exact period of the growth of Egypt; only is it known that its antiquity is very great, and goes far back into the shadowy past, even to the time when Sargon of Agade was founding his kingdom on the banks of the Euphrates.

"O Egypt! Egypt! fables alone will be thy future history, . . . and naught but the letter of thy stone-engraved monuments will survive," are words which occur in a dialogue between Hermes Trismegistus and Aesculapius. Quite true, as long as the hieroglyphs remained undiscovered and unread, but not so, now that Birch, Renouf, Maspero, Naville, Brugsch, and the late Dr. Lepsius have shown what they mean. The chronology of the Egyptian empire has not yet been built up so as to satisfy all scholars, but it is hoped that future excavations and discoveries may reveal evidence by which we may fill up the history in the gaps which exist. The hieroglyphics reveal a rich literature; history, books on ethics, romance, mathematics, medicine, morals, legal and other reports, &c.

To every Bible student Egypt must be of the highest interest;—Abraham dwelt there, Joseph was sold there into slavery; the Jewish nation rose into importance there; there were they oppressed; Moses the Meek was learned in the wisdom of Egypt; and the infant Christ was taken there for safety. Egypt was a land of marvels, and possessed more wonders than any other country; its pyramids and buildings strike wonder into

the mind of the civilised inhabitant of the West, and it is extremely hard to find a limit to the influence which its thought and civilisation exercised on the rest of the world.

The Egyptian is remarkable for his works, which have lasted until now, but more so for his care of the dead. In his opinion the soul emanated from the Deity and passed after death to judgment before the forty-two gods of the dead. This life was considered of little importance: all his care was that his soul and body might be revived, and not fall a prey to the evil spirits, which watched and waited to lay hold of his soul to destroy it. Expressions of the greatest beauty are found in the Egyptian papyri, which show that among the great Egyptian thinkers there were "seekers after God." The character of the Egyptian has suffered much at the hands of historians. The Greeks more especially have heaped contumely upon him for his worship of animals: they have treated him with contempt, and preferred inventing a history of his country to inquiring of those who could have given it correctly from the records—all the time forgetting how much they owed him.

The native records of Assyria and Egypt are the authorities which will clear up many of the difficulties which beset the Bible student, and it is to them that all must look for accurate information on points relating to Bible History. In the following pages an attempt has been made to sketch the history of Egypt according

to the testimony of the monuments, and chapters containing translated specimens of the literature have been added. As the book is published by the Religious Tract Society for the purpose of helping the Bible student the better to understand the many references to Egypt in the Scriptures, it has been thought advisable to add a special chapter on the connection between Egypt and Israel.

The thanks of the author are due to S. Birch, LL.D., D.C.L., and Mr. E. A. W. Budge, B.A., of the Department of Oriental Antiquities, for facilities afforded in consulting the objects of the National Egyptian Collection, and for their suggestions and help.

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EGYPTIAN LIFE AND HISTORY ACCORDING TO THE MONUMENTS.



CHAPTER I.

DESCRIPTION OF THE COUNTRY.

THE Egyptians belong to the Hamite family of mankind. In the earliest ages of humanity, before historical times, they left their primeval home in Southern Asia and took their way to the land of the setting sun. Crossing over the Isthmus of Suez, or, as some think, the Straits of Bab-el Mandeb, they settled on the banks of the river Nile. Here they established the most ancient kingdom yet known to the world, and here "the eldest daughter of civilisation" was born.

"Egypt," Herodotus tell us, "is the gift of the Nile." The truth could not be better said. Every year, at a date which can be almost exactly foretold, this life-giving river rises slowly, and spreads gently over the land. It then falls with even greater tranquillity, but not until it has deposited upon the country over which it has flowed a layer of fertile mud, in which seeds germinate and plants spring up with extraordinary rapidity.

Upon the banks of this king of rivers the Egyptians built their new home. Here they found existence both easy and sure, for the harvest was not at the mercy of the weather,¹ and, although the success of the crops varied with the height of the Nile, the supply of food never entirely failed. Thus, while other people were forced to spend the greater part of their lives in contending with the elements, and in seeking in the chase and in the rivers means of subsistence for themselves and their families, the ancient Egyptians had time to cultivate all their powers and to tend the growth of that civilisation which is now known as the most wonderful product of antiquity.

The origin of the word Nile is not found in the Egyptian language, but the name is believed to be derived from the Semitic Nahal, a stream. The Greeks called it Neilos, the Romans Nilus; and the latter word is still retained in the Arabic tongue, with the special meaning of "inundation."

Egypt in the Egyptian language is called Kem, or Kami, *i.e.*, "the black," and the Egyptians are termed "the people of the black land." This name was given to the country on account of the dark, nearly black, colour of its soil. In the inscriptions the word Kem is almost always used, but the monuments called Egypt by other names, such as "the land of the sycamore," "the land of the olive," and "the land of the Holy Eye."

Ancient Egypt consisted merely of the Nile valley. It was shut in for almost its whole length between two long chains of mountains, that on the east called

¹ "The land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" (Deut. xi, 10).

the Arabian, that on the west the Libyan chain. It was divided in the midst by the Nile, which separated north of Memphis, near Cairo, and left a broad triangular plain. The narrow valley was Upper Egypt, the broad valley was Lower Egypt. In Upper Egypt there was but the undivided river, but in Lower Egypt the Nile separated into seven streams of water. Two of the streams yet remain, and define the country in a triangular shape, like the Greek letter Δ ; hence the name Delta.

The two great divisions of the country are termed in the inscriptions "the land of the South" and "the land of the North." The South¹ corresponded to the part now known as Upper Egypt; the North to the part now called the Delta, or Lower Egypt.

This partition of the land explains the term "two countries," which occurs so frequently in the inscriptions. The South and the North were at first two separate kingdoms, but were very anciently joined together. The King of Egypt was thus spoken of as "The Lord of the Double Country," and on the day of his coronation he received two crowns, of which the white upper one symbolised his sovereignty over the south, and the red lower one his dominion over the north of the Egyptian realm. The southern crown was placed over the northern one because the South preceded the North.

From the earliest times the country was divided into thirty-six districts, called in the native language by the word "Sep" or "Hesep," or "Tash," and by the Greeks "Nomes." In the south the nomes lay on the

¹ The Egyptians turned to the south as we do to the north; so the west was on their right hand, the east on their left.

sides of the river, in the north, in the inner part of the Delta. The nomes were separated one from another by boundary stones. Each nome had its own capital and governor. Quarrels frequently arose between the inhabitants of the different districts, and it often required the whole armed force of the king to extinguish such feuds. The disastrous results of these wars sometimes affected even the whole dynasty, and the reigning family had to descend from the throne and give up the country and crown to the victorious prince of a nome.

The most famous nomes in the land of the North were Memphis and Heliopolis (On), and in the land of the South the most famous nome was Thebes. The Memphite and Theban nomes were the principal seats of government for Egypt in the course of its history.

CHAPTER II.

A SKETCH OF THE HISTORY OF EGYPT FROM THE
EARLIEST TIMES TO B.C. 332.

THE rulers of Egypt are divided into thirty-one dynasties, beginning, it is supposed, about 4000 B.C., and ending, as far as native rule is concerned, in 332 B.C. We can only notice the most important kings of each dynasty, for space will not permit us to speak of them all.

1st Dynasty: of Thinis.—Mena, according to history, was the first Egyptian king; the history of the sovereigns of the country dates from his reign. Previous to his accession the Egyptians assert that three dynasties ruled in the land: (1) a dynasty of gods; (2) a dynasty of demi-gods; (3) a dynasty of mysterious Marces or Shades; but the inscriptions—apart from the fictitious stories of the myths—contain nothing about the condition of Egypt in that far-distant time.

Mena was born in Tini, the ancient capital of the eighth Southern nome. His name signifies "steadfast," or "stable." He is supposed to have ascended the throne about the year 3800 B.C., and to have reigned sixty-two years. His death is said to have been occasioned by a crocodile, who devoured him alive. We know very little concerning his life, but we are told that he was the first Egyptian law-giver, and the first king who set in order the worship of the gods, and the holy

ritual of the temples. To him also is ascribed the foundation of the city of Memphis. In order to gain a site for this town, he is said to have diverted the course of the Nile from along the range of the Libyan hills by means of an enormous dyke, and thus to have given a more easterly direction to the river. Upon the ground so won from the Nile, he built the first Egyptian capital, with a temple in the centre dedicated to the god Ptah, who was "the father of the gods," "the architect of the universe," "the chief of the society of the gods, who created all being." Around the temple he erected houses, sanctuaries, and fortifications. Outside the walls, in the far-stretching desert, he established the Memphite necropolis, where stupendous pyramids received the dead kings, and innumerable tombs formed the last resting-places of their subjects. Some heaps of fragments, consisting of overthrown and shattered altars, sculptures, and columns, are all that now remain of the city; but the stones of the necropolis still speak to us in eloquent language, and bear our thoughts back to the first of the Pharaohs.¹

Mena was succeeded by his son and heir Tota. This king built the royal palace in Memphis, and wrote, wonderful to say, a book on anatomy, "for he was a physician." A papyrus roll, of the most remote age, tells us, also, in archaic language, that, when King Tota sat on the throne, a prescription for making the hair grow was much commended. Moreover, the long medical roll, richly covered with hieratic characters relating to the art of healing, which was taken nearly

¹ The word Pharaoh is used as a title of the Egyptian sovereign, like King, Sultan, or Czar. It means "Great House," and has been compared to the Sublime Porte.

fifty years ago from the Memphite necropolis to the capital of the German empire, although composed in the reign of Ramses II, throws back the origin of one part of the work to the dynasty of this king. The roll is exceedingly curious, for it contains prescriptions for the cure of leprosy and many other kinds of illness, and teaches in a simple, childish way the inner construction and mechanism of the human body.

When King Ata, the fourth of this dynasty, ascended the throne he found a famine raging in Egypt; and, in spite of all the distress and suffering among his subjects, he is said to have employed his people in building pyramids to the honour of the sacred Apis bulls. Possibly he thought thus to stop the famine, for such bulls were considered holy animals by the ancient Egyptians; and when one died, his body was adorned with decorations and coverings, and was then carried on a high bier to his sepulchre in a pyramid.

IInd Dynasty: of Thinis.—King Bainmuttee apparently had no son to receive the crown on his demise. Thus he erected into a standing law the custom that, when a Pharaoh died without leaving a son, a woman might inherit the Egyptian throne and sceptre. The working of this law had important consequences in the establishment of many a succeeding dynasty, either when a queen, upon the death of her husband, took the reins of government and afterwards married; or when the daughter and heiress of a deceased Pharaoh gave her hand to a consort not of royal birth. The husband of such a queen appeared as king in name only, not in reality; but the son of the marriage had full right to the throne. The father of the new Pharaoh was called Atefnuter, the “father of the divine one”;

but the mother was termed Mut-suten, the "mother of the king."

IIIrd Dynasty: of Memphis.—With King Senoferu first appears the strict custom established by law, of adding to the name given to the Pharaoh by his parents several high-sounding titles, such as, (1) the sign which signifies the god "the sun Hor," the hawk-headed sun divinity, who dispenses light and life, blessing and prosperity; (2) hieroglyphic groups which display in like manner the dignity of the king, as "the lord of the two royal diadems"; (3) the image of honour "of the golden Hor," under which symbol the king is praised and exalted as a warrior and a conqueror. Later on we find a sacred or coronation name added to the birth name and the titles of honour. This is framed in an oval shield, and is easily recognised by the signs prefixed to it, *i.e.*, hieroglyphics which signify "the king of Northern and Southern Egypt." Senoferu, who was buried in the pyramid near Meidoum, has in the written records the name of a good king; and an old roll of papyrus, found by Prisse in Thebes, says, "There was raised up the holiness of King Senoferu as a good king over the whole country." He is the first Egyptian king who has left behind him an inscription.

IVth Dynasty: of Memphis.—According to the traditions of Greek and Roman authors, the history of Egypt commences with King Khufu. He, and two other Pharaohs of the same family and dynasty, raised in the north of the Memphite necropolis those giant pyramids which have been the wonder of both ancient and modern times. His own pyramid bore the title of Khut, *i.e.*, "the Lights." Tradition represents him as a barbarous and tyrannical king, and says that he forced

his people to hard labour, and sacrilegiously closed the temples of the gods, fearing that the prayers and sacrifices of his subjects should cause the heavenly powers to shorten the hours for work. Hence he was grievously hated by the people, who, long after his death, avoided, if possible, uttering his name. The inscriptions, however, assert that he was a brave and active ruler ; and a rock-tablet in the Wady Magharat, in the peninsula of Sinai, extols him as the "annihilator of his enemies."

King Menkara is the Mycerimus about whom the Greeks preserve the story that he erected his own memorial of honour. His pyramid was close to that of Khufu, and was designated Hir, "the high one." The wooden cover of his coffin, which was found in his tomb, now has a place in the British Museum. The hieroglyphics inscribed upon it have the following interpretation : "O Osiris, who hast become king of Egypt, Menkara living for ever, son of Heaven, son of the Firmament, heir of Earth, Over thee may she stretch herself, thy divine mother the Firmament, in her name as mystery of Heaven ! May she grant that thou should become like God free from all evils, King Menkara, living for ever."

The purport of this inscription is, that the soul of the king, being separated from the matter of the dead human body, goes to its home, and unites itself with God, for ever.

Greek historians tell us that Menkara was a mild, just man, and a pious king, and that after his death the people of Egypt granted him the honours of a god, consecrating to him the ceremonies of divine worship. This only means that after his demise *special* honours were bestowed upon him, for all deceased Egyptian kings became divinities, and were worshipped by the people.

B

Vth Dynasty : of Elephantine.—King Tatkara Assa¹ had a son named Ptah-hotep, who was the author of an old manuscript known by Egyptologists as the Prisse Papyrus, from the name of a French archæologist, who acquired the document in Thebes, and presented it to the Library at Paris. This roll is without doubt the oldest manuscript that has been preserved in the whole world. It contains wise instruction and admonition, praises the practice of virtue, and points out the path which leads a man to honour and a happy end.

The writer introduces his numerous precepts with these words :—“ This is the wisdom of the governor Ptah-hotep in the time of King Assa ; long may he live ! ” and then he propounds, often with cheerful humour, the things which his experience has taught him. “ If thou hast become great,” he says, “ after thou hast been lowly, and if thou hast amassed riches after poverty, so that thou hast become by this the first in thy city ; and if the people know thee on account of thy wealth, and thou art become a mighty lord, let not thy heart be lifted up because of thy riches, for the author of them is God. Despise not thy neighbour, who is as thou wast ; but treat him as thine equal.” Again : “ Let thy countenance shine joyfully as long as thou livest ; did a man ever leave the coffin after having once entered it ? ” Thus in simple words the ancient prince philosophizes about man, lays moral commands upon the young, teaches others what his own life has taught himself, and, strangest of all, does not mention one Egyptian god.

VIth Dynasty : of Memphis.—King Pepi, according

¹ King Tatkara Assa is the second sovereign with two names—a throne and a birth name.

to the Greek account, sat on the throne of his father for one hundred years. We learn from a memoir engraved **upon his tomb** that he was blessed with a faithful servant named Una, who "was dearer to the heart of the king than all the other nobles and all the other servants in the land." Una received his master's orders to quarry a sarcophagus out of the limestone of the mountain of Trofa, opposite to the old capital of Memphis. The work was accomplished in a manner pleasing to the sovereign. "Never," says the text, "was such a thing done by any servant ; it was the most perfect pleasure for the heart of the king, for a greater satisfaction was never given to him."

King Menkara, King Pepi's successor, also committed to Una the charge of making his tomb. "His Holiness," so speaks Una himself, "sent me to the country of Abhat (Elephantine, the granite quarries near the Second Cataract), to bring back a sarcophagus with its cover."

VIIth to XIth Dynasties.—After the sixth dynasty Egyptian history is involved in a period of darkness, and nothing is known of it but the mere names of the rulers. It is supposed that the country was at this time split up into small kingdoms, and that the sovereigns had only a nominal position, void of real power. But Metkhera Mentuhotep re-united Egypt under a strong rule, and established a centre of government. He then died, and was buried in the Theban necropolis, for the feeble race of monarchs from which he was descended had set up their royal seat in the future metropolis of Thebes, and had built their tombs in the neighbourhood.

XIIth Dynasty: of Thebes.—Amenemhat I ascended the throne with considerable difficulty, and after a conflict with several claimants. In the instructions

which he afterwards wrote for the use of his son, he speaks of the troubles which at that time consumed Egypt, and of internal wars, and of "conspirators who sought in a cowardly manner to rob the king of his life in the dead of night." When his enemies were subdued, he turned his attention to his external foes, and fought battles with the nations north, south, east, and west of his kingdom. Besides attending to these military affairs, he occupied himself with the service of the gods, and dedicated a number of temples to the deities—among others one to the god Amon at Thebes. He ruled over the land with power and might, and by the establishment of a firm government gradually brought about peace in Egypt.

For the last ten years of his life Amenemhat reigned in conjunction with the son to whom he had addressed the instructions. The name of this Pharaoh was Usertasen, and he was still young when his father died. His works remain at the present day, for he erected the well-known obelisk of Heliopolis which bears his name. The Sun-city, Heliopolis (the On of the Bible), already existed in Usertasen's time; also its famous temple dedicated to Atum, the Sun-god. But the giant stone needle, before the temple, is recorded to have been the work of Usertasen by a memorial on leather. This manuscript informs us that in the third year of the king's reign, he assembled round his throne the first officers of his court, to hear their opinion and their counsel as to his intention of raising worthy buildings to the Sun-god. The king begins his address with a solemn reference to his divine descent, and then proceeds to a discourse on the importance of the buildings and monuments dedicated to the deities.

The assembled councillors unanimously approve the good intentions of their sovereign, and the Pharaoh then gives commands that the work shall be begun, and himself undertakes the ceremony of laying the base of the obelisk.

Amenemhat III was the founder of the wonderful Lake Moeris, which lay about sixty miles above Memphis, where the valley opens in the west into a kind of oasis. This enormous basin was made for the reception and storage of the superfluous waters of the inundation. When the Nile was at its height the sluices of a canal were opened, and the waters rushed into the lake; when the floods had fallen to their lowest state the sluices were again opened, and the waters of the lake irrigated the lands of the neighbouring districts. This artificial sea was the marvel of the ancients, who were never weary of praising its constructor. A fragmentary papyrus in the Boulak Museum gives a plan of the lake, together with the canal connecting it with the Nile, and speaks of it sometimes as "She," *i.e.*, the "basin" or "lake"; sometimes as "Sheuer," the "large lake-basin"; and finally as "Mi-ner" (Moeris), "the great water."

Under the rulers of the twelfth dynasty, especially under Usertasen III, the predecessor of Amenemhat III, the frontiers of Egypt were extended towards the south as far as the Third Cataract. Above this the two fortresses of Semneh and Konmmeh formed the frontier towards the negro-lands of Heh and Akin. The peninsula of Sinai was subject to the Egyptian sceptre; and officials of the king maintained, with military force, the Pharaonic sovereignty in the Mafkat country, as it was called.

On the west, active commerce was kept up with the tribes of Libya; and on the east, with the inhabitants of Palestine. Foreigners visited the Egyptian empire, which they regarded as the centre of all civilisation;¹ and the neighbouring nations esteemed the Egyptians as the most distinguished and cultivated people of the age. Intellectual life was developed to its full compass; and schools were built, also colleges for the priests. Art was carefully cultivated, and the monuments and statues show the good work which the artists had in that age achieved.

From the end of the twelfth dynasty to the commencement of the eighteenth dynasty, there is a gap of above five hundred years in Egyptian annals. The cause of this silence is supposed to have been the conquest of the country by a foreign race called the Shepherds, whose rulers were the Hyksos or Shepherd kings. Their capital was Zoan, or Tanis, in the north-east, northward of the Land of Goshen; and the territory round the town was "the field of Zoan." The monuments in inscriptions tell us little concerning the Shepherds, and it is difficult to ascertain who they really were, for their memorials have been carefully effaced by the native kings. The monarchs of the eighteenth dynasty exercised upon the stones of these hated Hyksos sovereigns a vengeance which their forefathers had been unable to take upon the living monarchs, and generally obliterated beyond all recognition the Hyksos names and titles. Very little is known of the kings of

¹ The oldest monuments of Chaldea tell of voyages to Egypt for the hard stone of which the Chaldean statues were made, at the very time when the Egyptians were working the route of the Red Sea, which was in communication with the quarries of the east desert near Thebes.

the Hyksos dynasty, but it is now generally admitted by Egyptian scholars that Joseph rose to power under Apepi or Apophis, the last of the race.

XVIIIth Dynasty : of Thebes.—After the fall and expulsion of the dynasty of the Shepherd kings, Aahmes, their conqueror, succeeded in raising himself above his fellow rivals ; and, by attacking his enemies both on land and sea, united the empire under his rule. His beautiful wife, Nofert-ari-aahames, is frequently mentioned in the inscriptions and represented upon the monuments. She is sometimes painted with a black skin, and hence the conclusion has been drawn that she was of Ethiopian origin. Other writers assert that she belonged to the Egyptian stock, and bore the character of an heiress on whom, by birth and by law, the right of succession to the Theban throne had devolved, while Aahmes only occupied the second place by her side.

Amenhotep, the son of Aahmes, was a child at the time of his father's demise, so his mother, Nofert-ari, was obliged to assume the guardianship of the empire. When he grew up he carried on rigorous campaigns against the land of Knoch, on the south, and the Libyan people, on the north. He was succeeded by his son Thothmes I.

Thothmes I had a comparatively short life and reign ; but he is the first great conqueror we know of in Egyptian history. He set up tablets of victory on the Euphrates. He left behind him three children : a favourite daughter, the bold and able Hashop, and two sons, both of whom bore the name of Thothmes. After the death of his father, Thothmes II ascended the vacant throne—not, however, without exciting the jealousy of his energetic sister Hashop, who had during her father's lifetime been

allowed to take part in the affairs of government, and now very unwillingly relinquished her power. He very soon died ; and then his sister erased his name from the monuments, threw aside her woman's attire, and, appearing in the dress of a man, seized the crown and insignia, which by right belonged to her infant brother. The woman-king was fond of art, and to her time belong some of the most complete and brilliant erections of Egyptian architects. She also desired glory, and undertook a voyage of discovery to what was then called "the land of Punt," namely, the spice-bearing country of the African coast, south of Abyssinia, and opposite Arabia Felix. The expedition was safely accomplished, and friendly gifts were exchanged between the Prince of Punt and the Egyptian sovereign. The invaders returned home laden with booty, the inhabitants of Punt having "now become the subjects of her Holiness ;" and offerings were made to the god Amon, of giraffes, leopards, copper, gold, ebony, and incense-resin. Hashop appeared in the temple of the god dressed in the fullest royal attire, and with a spotted leopard skin, fastened with copper clasps, upon her shoulders. Thus she sought, the inscriptions tell us, "to be a source of wonder to men, and a secret to the gods alone." Her end we do not know, but, after being associated on the throne for some years with his ambitious sister, we find Thothmes III reigning alone about the year 1600 B.C.

The first campaign of the new king was against the inhabitants of Upper Ruten, south of Palestine. This was followed by other expeditions ; and the inscriptions speak of the conquests achieved and the tribute levied. Offerings were made liberally to the god Amon ; and the priests not only perpetuated the praises of the noble

giver on memorial tablets, but also made hymns to his honour. One hymn to his memory, composed by a seer of Amon, is still preserved on a tall granite tablet in the Boulak Museum.

Numerous prisoners were brought by the king to Egypt, and there forced to devote their time, under the



BUST OF THOTHMES III.

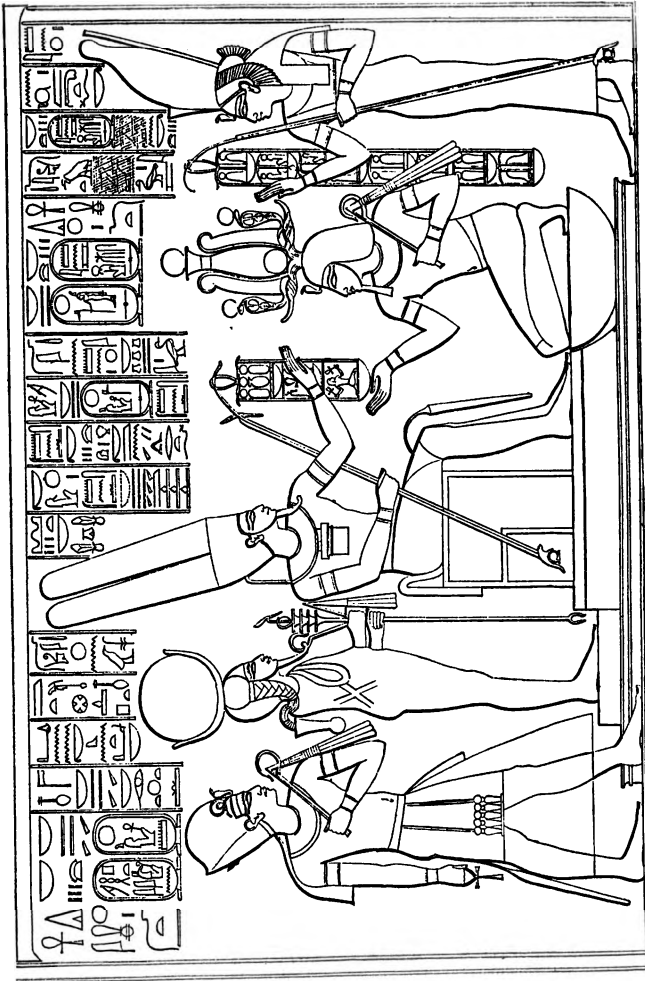
superintendence of Egyptian architects and overseers, to the raising of royal edifices and temples. They were obliged to perform the severest labours in preparation for the buildings—amongst others, the making of bricks, as it is portrayed in the Bible in the description of the oppression of the children of Israel in Egypt. Frescoes are still preserved on the walls of a sepulchral chamber in the hill of Abd-el-hurnah, at Thebes, which represent

prisoners at their work. Some may be seen fetching jugs of water from the ponds, others kneading and cutting up the loamy earth, others making bricks with wooden moulds, to be dried in the sun, and the more intelligent among them constructing the walls in different parts of a temple. Beneath the pictures is an inscription which says: "Here are seen the captives who were carried away as living prisoners in large numbers; they work at the building with dexterous fingers; their overseers show themselves in sight; these attend with strictness, obeying the words of the great skilful lord who prescribes to them the works, and gives directions to the masters. They are rewarded with wine, and all kinds of good dishes; they perform their service with a mind full of love for the king; they build for Thothmes III, a Holy of Holies for the gods. May it be rewarded to him through a number of many endless years!" The overseer speaks thus to the labourers at the building:—"The stick is in my hand, be not idle."

The pictures and words recall to our minds the hard bondage of the Jews in Egypt, and remind us of the verses in the Book of Exodus: "Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. . . . And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field. . . . And the task-masters hastened them, saying, Fulfil your works, your daily tasks. . . . But Pharaoh said, Ye are idle, ye are idle."¹

In the British Museum two representations of Thothmes III may be seen: the one a colossal head; the other a relief upon a monument showing the king

¹ Exodus i, 11, 13, 14; v, 13, 17.



STELE FROM THE TEMPLE OF SETI I.

supported by the god Muntra and the goddess Athor. It was this king who erected the obelisk that now stands on the Thames Embankment.¹

Thothmes III, after an active reign of fifty-four years, was succeeded by his warlike son, Amemph II; and there followed other sovereigns, of whom Amemph III is represented by the famous pair of statues at Thebes, and also by several statues in the British Museum. After his time the dynasty came to an end in consequence of the introduction of sun-worship by Khu-en-aten, and Amemph IV, his son.

XIXth Dynasty: of Thebes.—Ramses I was the founder of the nineteenth dynasty. He made war, shortly after his accession, upon the Khiti (the Hittites of the Bible, but the section living in Northern Syria). These people are designated by the contemporary Egyptian inscriptions "the great people," less with respect to the space they occupied than from their brave and chivalrous qualities; and their gods are spoken of with respect, especially the god Sutekh (the chief Khitite divinity) and his wife, the steed-driving queen of heaven, Astartha-Anatha.

Seti I (Sethos) continued the military campaigns of his father. His first battle was against the people of Shasu, in the land of Zalu. In this encounter he was completely successful, the victory being celebrated by the following inscription:—"In the first year of King Seti there took place by the strong arm of Pharaoh the annihilation of the hostile Ghasu, from the fortress of Khetams, of the land of Zalu, as far as Kanaan. The king was against them like a fierce lion. They were turned into a heap of corpses in

¹ See "By-Paths of Bible Knowledge," No. I *Cleopatra's Needle*.

their wild country. They lay there in their blood. Not one escaped to tell of his strength to the distant nations." From thence the Egyptian army turned against the people of Ruten, north of Canaan, who were finally reduced under the sceptre of Pharaoh. "The joy of the king," the inscription tells us in speaking of this engagement, "is to undertake the battle, and his delight is to dash into it. His heart is only satisfied at the sight of the stream of blood when he strikes off the heads of his enemies. A moment of the struggle of men is dearer to him than a day of pleasure. He slays them with one stroke, and spares none among them. And whoever of them is left remaining finds himself in his grasp, and is carried off alive to Egypt as a prisoner." On his return Seti passed by Mount Lebanon, where he felled cedars for the service of the god Amon. At the frontier of his kingdom he was met by the priests and great men of the land, who glorified his fame in these words:—"Thou hast returned from the foreign countries which thou hast overcome. Thou hast triumphed over thine enemies, which are subjected to thee. May the duration of thy life as king be as long as the sun in heaven! Thou hast quenched thy wrath upon the nine foreign nations. The Sun-god himself has established thy boundaries. His hand protected thee when thy battle-axe was raised above the heads of all people, whose kings fell under thy sword."

These campaigns were followed by many others, both in the east and in the west, prisoners and booty being carried home as offerings to the gods, "to fill the storehouse of the god Amon, on account of the victories which he granted to the king."

Ramses II is the renowned Sesostris of the Greek historians. His first work was to finish the temple of Abydos, which his father had commenced building, and to establish sacrifices in profusion for the dead



king, "for his heart had a tender feeling towards his parent, and his heart beat for him who brought him up." He then returned home and made a royal residence at a city called after himself, Ramses.

A great war now broke out between the Egyptians and the King of Khita and his allies. A battle was fought at Kadesh, on the Orontes, in Northern Syria. Ramses came out of the encounter but a doubtful conqueror, since he fell into an ambushade where "he was all alone and no other was with him." The events of the battle have been preserved by pictures and inscriptions upon the walls of the temples of Abydos, Lugsor, Karnak, and Ramesseum, and are embodied in the poem of Pentaur, the Laureate. These say that "in the fifth year of the king's reign, in the month Epiphi, on the ninth day, the Pharaoh came forth as soon as the sun rose, and put on the war array of his father. Then there came to meet him two Shasu (desert Arabs), who said: 'We are brothers, who belong to the chiefs of the land of Shasu, which are in the dominion of the King of Khita. They commanded us to go to Pharaoh and say: We wish to be servants to the House of Pharaoh, so that we may separate ourselves from the King of Khita.' Thus spake the two Shasu. But the words they spoke were vain lies; for the King of Khita had sent them to spy out where Pharaoh was, for he had come with all the kings of all peoples, with horses and riders in great numbers, and stood ready in an ambush behind the town of Kadesh. And the Pharaoh did not discover the meaning of their words, but went further downwards, and came to the region to the north-west of Kadesh, where he stayed to rest on a golden couch. Then there came in the servants of the king, bringing with them two spies of the King of Khita. Pharaoh asked, 'Who are ye?' They answered, 'We belong to the King of Khita.' Pharaoh

said, 'Where stays he, the King of Khita?' They said, 'Behold the King of Khita is in ambush behind the town of Kadesh.' Then Pharaoh called the princes before him, and said to them, 'Behold the wisdom of the governor of the princes of the lands of the House of Pharaoh in this matter! They spoke thus daily to Pharaoh: "The King of Khita is in the land of Khilibu (Aleppo), he has fled before Pharaoh." Now behold what I have to hear in this hour from the two spies. The King of Khita has come up with much people, who are with him with horses and riders, as many as the sand. They stand there behind the town of Kadesh. Thus has it happened that the governor and the princes knew nothing, to whom the countries of the House of Pharaoh are entrusted. It was their duty to have said, "They are come up." Then the princes spake thus: 'The fault is great which the governor and the princes of the House of Pharaoh have committed.' Then was the commission given to a captain to urge on in haste the army of the king, and direct them to the place where Pharaoh was. But the army of the King of Khita fell upon the Egyptian army, and the army of Pharaoh gave way before the Khitites on the road upwards to the place where the king was. Then the hostile hosts surrounded Pharaoh and the followers who were by his side. When Pharaoh beheld them he became wroth. He put on his war array and took his arms and appeared like the god in his time. He mounted his horse and hurried forth in a quick course. He was all alone. He rushed into the midst of the hostile hosts of the King of Khita, and the much people who were with him;

and, like the god Sutekh the Glorious, cast them down and slew them. Then the king flung them down, head over heels, one after another, into the water of the Arantha (Orontes). He subdued all the people, yet was he alone, for his warriors and charioteers had left him in the lurch. None of them stood by him. Then the King of Khita raised up his hands to pray before the King of Egypt."

In the eighth year of the king's reign we find him on the soil of the land of Canaan, in the territory which was afterwards Galilee. Here he conquered the Canaanites, as a token of shame plucked out their long beards, and then carried them captives to Egypt. After this he concluded a treaty of peace with the King of Khita, and laid the foundation of an intimate friendship by taking the king's daughter as his wife. He raised up many monuments in Thebes, frequently celebrated the festival of Amon in Memphis, visited the temple of the dead at Abydos, and the temple of the Sun-god at Heliopolis, but still made Ramses his royal residence.

Ramses II was the Pharaoh of the oppression, and the father of the princess who found the child Moses in the bulrushes on the bank of the river. The records on stone and papyrus tell us that he was the founder of Raamses, or Rameses, one of the two cities specified in Exodus i. as built by the forced labour of the Hebrews.

The records on stone and papyrus which tell us that Ramses II was the founder of the city Raamses, are silent altogether concerning the Israelites, and probably include them under the general name of "foreigners." Allusion is made by the records to a ferment which at that time existed in the heart of the Egyptian land, and

evil-disposed subjects are spoken of. It is thought that these words refer to the Jewish people, who had increased beyond measure, and who were now making preparations to withdraw themselves from the power of their oppressors ; and it is hoped that some hidden papyrus may still give us information about the oppression, and endorse the description of it which is in the Old Testament.

Ramses II enjoyed a long reign of sixty-seven years, and besides being great in war, and active in the works of peace, he is said to have been very happy in his family life. His body was buried in the valley of Biban-el-Molouk, and Mineptah II reigned in his stead.

Mineptah II, it is believed, was the Pharaoh of the Exodus, the Pharaoh whose army perished in the Red Sea. The records are dumb concerning this event, but speak of his death and burial in the usual way. If, therefore, this Pharaoh is accepted as the one mentioned in the Bible, we must either conclude that the king himself was not drowned with his army, or that the Egyptians made up an elaborate fiction about his death and burial.

XXth Dynasty: of Thebes.—The first care of Ramses III, after his accession, was for the restoration and demarcation of the several castes. These he arranged in degrees as follows:—(1) “the counsellors of Pharaoh,” an office Joseph held at the Egyptian court ; (2) “the great princes,” evidently the governors and representatives of the king in the different nomes ; (3) “the infantry and chariot-soldiers” ; (4) “the lowest classes of officers and servants.” He was next occupied with wars against foreign nations, who had invaded the borders of his kingdom ; and he attacked and defeated his enemies by land and by sea. The rich spoil which

C

he carried away he lavished in gifts upon the sanctuaries and temples, and devoted to the service of the Egyptian deities.

XXIst Dynasty : of Thebes and Tanis.—Hirhor was chief priest of Amon when he took possession of the kingdom of Egypt. He overthrew the lawful successor of the Ramessids, and seated himself by force upon the throne. This fresh dynasty was conquered by a Babylonian, or Assyrian, family settled at Bubastis, in Egypt, who first secured the crown under Sheshank I.

XXIInd Dynasty : of Bubastis.—Sheshank I is the Shishak of the Bible. He is known in the Old Testament through his expedition against the kingdom of Judah. Jeroboam, the servant of King Solomon, rebelled against his master, and after being designated by the prophet Ahijah as the man best qualified to be the future sovereign, was forced to save himself from the anger and snares of the king by taking refuge in the court of the Egyptian sovereign. Recalled after the death of Solomon, he returned to his home, to be elected King of Israel, according to the word of the prophet, while the crown of Judah fell to Solomon's son, Rehoboam. In the fifth year of this king's reign, and probably at the instigation of Jeroboam, Shishak made an expedition against the kingdom of Judah, which ended in the capture and pillaging of Jerusalem. This attack, which the Bible relates fully, and in all its details,¹ has been also handed down to us in outline on a sculpture of the Temple of Amon in the Theban Api. On the south outer wall, behind the picture of the victories of King Ramses II, to the east of the room called the Hall of Bubastids, the spectator beholds the colossal image of the Egyptian

¹ 1 Kings xiv, 25-28; 2 Chron. xii.

sovereign dealing the heavy blows of his victorious club upon the captive Jews. The names of the towns and districts which Shishak I conquered in his expedition against Judah are paraded in long rows, each name being enclosed in an embattled shield ; and we recognise cities of Judah and Levitical cities of Israel, which were handed over by Rehoboam to the Egyptian king.

XXVth Dynasty: the Ethiopians.—When the descendants of Hirhor, the high-priest of the Theban Amon, and founder of the twenty-first dynasty, were overthrown by the Bubashtites, they established themselves in Ethiopia, and carried thither the service of Amon their god. They then laid the foundation of that Ethiopian kingdom which afterwards became so dangerous to the Egyptians. The people of Bubastis now held Northern Egypt, and the next region, called Middle Egypt, parcelled out among a number of small tributary princes. The Ethiopians had recovered the southern part of Southern Egypt, called the Thebaid, the province of Thebes.

About the year 766 B.C. a revolt broke out under the small but enterprising King of Saïs and Memphis, by name Tafnakth, who made an inroad into Middle Egypt. This attack was speedily repulsed by Piankhi, the Ethiopian monarch. Piankhi ended by completely conquering Middle and Northern Egypt ; but he did not enjoy his victories very long, and he left his successor in possession of Southern Egypt alone.

With King Taharaka, King of Ethiopia, the latest period of the history of the Pharaohs begins. He acquired possession of Northern Egypt, and also of Southern Egypt, with its capital, Thebes. His name was well known in antiquity from the Bible down to the

classic writers, and in the Scriptures he is called Tirhakah.¹ He is frequently mentioned in the Assyrian cuneiform inscriptions; and in speaking of his death they say: "The fear of the terror of Assur (the principal Assyrian god) carried off Tarqun, King of Ethiopia, and his destined night came."

In the year 670 B.C. Esarhaddon, the Assyrian king, attacked the Ethiopians, and defeated them. He then set up petty kings, or satraps, in the land of the north, and styled himself King of Northern and Southern Egypt.

XXVIth Dynasty: of Saïs.—About 650 B.C. the power of Assyria being weakened by wars in all directions, Psametik, Prince of Saïs, boldly allied himself with Gyges, King of Lydia, and cast off the Assyrian yoke. By the aid of Greek mercenaries, he overthrew all the other petty kings, and became sole sovereign of Egypt. He, and his successors, restored the greatness of Egypt, opened the country to Greek inquiry and commerce, and waged frequent wars with the Assyrians and the Babylonians, which bring the kings of the East and the West constantly before us in Hebrew poetry and prophecies.

Naku, the Pharaoh Necho of the Bible, joined in the alliance of the Babylonians and Medes against Nineveh. When he marched into Palestine, Josiah, King of Judah, true to the Assyrian supremacy, which had been unbroken, fought against him, but was defeated and slain, at the fatal battle of Megiddo, B.C. 610. Necho pushed his successes as far as the Euphrates, where he took possession of Karchemish, thus restoring for a moment the Egyptian empire. He dethroned

¹ 2 Kings xix, 9; Isaiah xxxvii, 9.

Jehoahaz, the son of Josiah, and placed Jehoiakim on the throne. Four years afterwards Pharaoh Necho's army was routed by Nebuchadnezzar's army at Karchemish, "and the King of Egypt came not again any more out of his land."¹

Necho's second successor, Apries, the Pharaoh Hophra of the Bible, is known as the feeble ally of Jehoiakim and Zedekiah, against Nebuchadnezzar. The prophet Ezekiel predicted that the King of Babylon would conquer Egypt, and make it desolate, from Migdol, on the north-eastern border, to Syene, on the extreme south. Until lately no confirmation of such an event was discovered, but during the last two years fragments have been found of Nebuchadnezzar's own history of the war; and the tablet of an Egyptian priest has been read giving an account of the restoration of the temples as far as Syene, all of which had been spoiled; "and thus," says Dr. Wiederman, "was fulfilled the word of the Lord by the prophet Ezekiel."

Apries was overthrown, and succeeded by Amasis II, the last prosperous Egyptian king.

Shortly after the death of Amasis II, Cambyses, King of Persia, conquered Egypt; and the country then became a Persian province, except when native princes secured a transitory independence. Cambyses was crowned at Sais, after the old Egyptian manner, and he at first took care of the gods and the temples, and ruled wisely over the land. But afterwards, in his madness, he turned against the Egyptians, and destroyed their temples and sanctuaries. He was succeeded by Darius I, who provided schools for the young, and protected the temple learning of the priests.

¹ 2 Kings xxiv, 7.

The history of Egypt, according to the monuments, draws to a conclusion in the year 332 B.C., when Alexander of Macedon entered the country as a conqueror and a deliverer. From this epoch the stones are conspicuously silent, and we have but a few isolated inscriptions, containing songs of woe and degradation.

The old Egyptians had among the many beliefs of their religion a myth to the effect that Apap.(Apophis), the dragon of fog and darkness, fought continually against the sun. The ancient and mighty empire of Egypt had been even as the sun in its strength, but the Apophis of oblivion and night had crept on steadily and surely until he conquered. Thus their splendid solar myth obtained an interpretation from the history of the nation, and the glorious Sun-god became engulfed in the darkness of a foreign conquest.

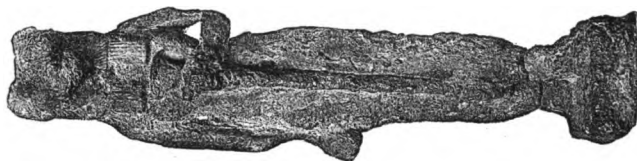
To face p. 39.



Isis and Horus.



Mut.



Basht.



Harpocrates.



Osiris.



Pneta.

GROUP OF EGYPTIAN GODS. *From Originals in the British Museum.*

CHAPTER III.

THE RELIGION OF EGYPT.

THE Egyptian philosophers believed in the unity of a First Cause, or in one Supreme Being; but the common people were grossly polytheistic, and thought that the Divine essence took shape in the persons of numerous deities, themselves embodied in sacred animals. These gods formed a national Pantheon, and were portrayed with human, animal, or mixed forms, living from infancy to maturity, marrying and having children, dying and coming to life again, and yet doing no one of these things, but existing self-sufficient from eternity. We read of their combats, defeats, and victories, much as though they were human heroes; but the Egyptians looked upon them as distinct from and superior to men and women, and spoke of them as mysterious beings who took whatever shape it pleased them to assume, and who ruled over the affairs of both earth and heaven.

The god Ra was the centre of the pantheistic system; he represented the sun, and was followed by Mentu, the rising, and Atum, the setting sun. In another form we find these ideas embodied by Osiris, the sun of night, with his consort Isis, the dawn or morning star, his father Seb, the earth, and his mother Nut, the heaven; also by Set, the god of darkness, with his consort

Nephthys, the afterglow, or evening star, and many others.

Ra is usually represented as a hawk-headed man, occasionally as a man; in both cases generally bearing on his head the solar disk, round which the uraeus,¹ symbolic of royal power, is sometimes coiled. His symbol is either the solar disk or the hawk. Ra was supposed to be the leading representation of the Supreme Being, from whom, indeed, he is indistinguishable. In the religious paintings he is shown as the Supreme Being, carrying on a constant warfare with and conquest over evil. Evil is represented by the great serpent Apap, a wholly evil being, not a divinity. Ra protects man-

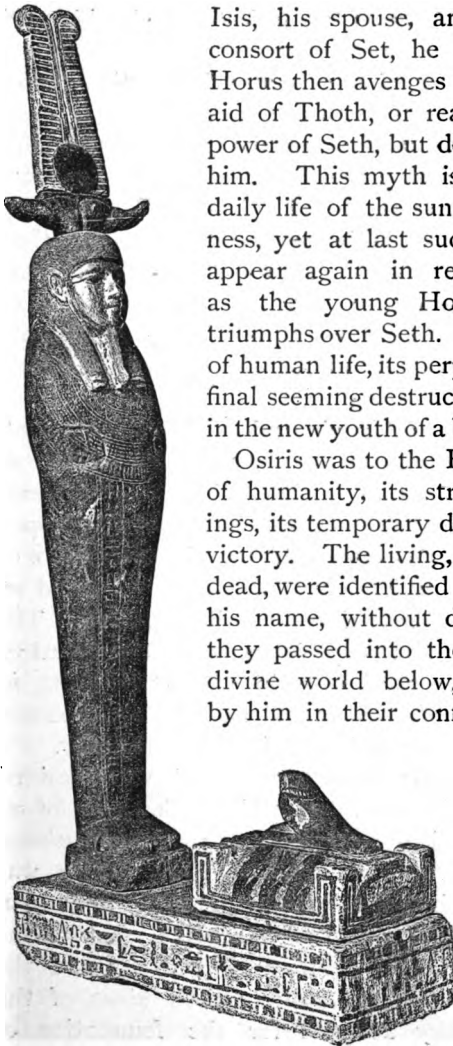


RA.

kind, but has nothing whatsoever in common with them.

Osiris is usually shown as a mummy, wearing the royal cap of Southern Egypt. He is essentially the good principle, and, like Ra, he wages a perpetual warfare against evil. His brother, or son, Typhon, Seth (Set), is his opponent. They are constantly in conflict for right and wrong, for the welfare and the destruction of the human soul. A myth concerning them tells how Osiris is vanquished, cut in pieces, and submerged in the water. Watched by his sisters,

¹ The sacred snake—a cobra.



Isis, his spouse, and Nephthys, the consort of Set, he revives. His son Horus then avenges him, and, with the aid of Thoth, or reason, destroys the power of Seth, but does not annihilate him. This myth is a picture of the daily life of the sun, combating darkness, yet at last succumbing to it, to appear again in renewed splendour, as the young Horus, a solar god, triumphs over Seth. It is also a picture of human life, its perpetual conflict and final seeming destruction, to be restored in the new youth of a brighter existence.

Osiris was to the Egyptians the type of humanity, its struggles, its sufferings, its temporary defeat, and its final victory. The living, and still more the dead, were identified with him. Under his name, without distinction of sex, they passed into the under-world, the divine world below, to be protected by him in their conflict with Seth and

his genii, and to have their final state determined by him as their judge. Thus we find prayers and offerings for the dead made to Osiris, and all sepulchral in-

FIGURE OF OSIRIS AND THE SOUL.

scriptions, except those of the oldest period, addressed directly to him.

The lower orders of the people knew the names of these divinities, owing to the great public honours which were paid to them; but the homage and faith of the common classes were given to such concrete and visible gods as the sacred animals. The divinity was supposed to reside in these creatures, and they were made living idols. They fall into three groups: (1) those locally worshipped; (2) those generally worshipped; (3) the select individuals. The cat, the ibis, and various snakes were adored throughout the whole land.

The bulls, Apis and Mnevis, and the Mendesian goat, were the most famous of all. These were adored as individuals, not as a class. The bull Apis, who bears in Egyptian the same name as the Nile, was worshipped at Memphis. He was considered the living emblem of Osiris, and on his death his successor was recognised by certain marks and worshipped during his life. The Mendesian goat had no special name, but was called the Ram. His seat of worship was at Mendes, in the eastern part of the Delta, and he was adored in a similar manner to Apis, but in a grosser way.

Many of the gods were represented under mixed human and animal forms. Sometimes the head of an animal surmounted the body of a man; sometimes, though more rarely, the opposite arrangement was made. The Sphinx and the bird with a human head, which symbolizes the soul, are instances of the latter combination. It would appear that when the Egyptians first began to embody their ideas of the divine powers, they adopted for the foundation of

their personifications the noblest living form they knew of—that of man. Then, in order to distinguish these imaginary beings one from another, they gave



EGYPTIAN EMBLEM OF THE SOUL.

each deity some feature peculiar to himself or to herself, which should allow of their being known and called by special names. Thus no confusion could arise

between one deity and another, and even children could not fail to see the difference between the various gods. The result was in most cases grotesque and ridiculous, especially when the body of a man was crowned with the ugly and ponderous head of a crocodile, or a woman's shoulders with the slender neck and flat head of a snake; but in the Sphinx, in which the human face is allied to the trunk of the most powerful and graceful of quadrupeds, we see a great deal of artistic beauty, in the union of intellectual and physical force.

The religious worship of the Egyptians may be divided under two heads: the worship at the temples, and the worship at the tombs.

Temple worship was not popular with the common people. It was conducted by the king as supreme priest, and by other priests admitted to aid him or to take his place; and the people had but a glimpse of the great processions when they marched through the outer courts of the temple; and, although a few were admitted within the walls, the greater number only knew of what passed inside the edifice by report or by reading. The walls and columns of the temples were covered with religious sculptures and inscriptions, which showed the king praying to the gods and making offerings, and the gods promising to bring a happy life, success over his enemies, and all the common things which men desire.

The worship at the tombs was the most conspicuous feature of the Egyptian religion. The tomb was the family temple, and in the chapel above the sepulchral chamber the family met for religious services. The supreme importance attached to the tomb was due

to the strong faith of the Egyptians in the eternity of the soul. They believed firmly in man's moral responsibility, and considered that the future conditions of the soul were determined by the actions performed upon earth. Moreover, they thought that the tomb was the abode of the dead for an indefinite time, and consequently must be made as much like the earthly home of the deceased as possible. Thus they spent a great part of their wealth in raising, excavating, and adorning costly tombs; and each man, whether king or subject, began to build his sepulchre when he came into the control of his estate, or even before.

The Egyptians were a happy, light-hearted people, and they dreaded death. This is proved by the common formula of the grave which begged the passer-by to say a prayer for the soul of the deceased, "as you love life and hate death"; but they cherished the idea of death because they believed that the soul of the departed continued in another existence the life he had lived upon earth, only with renewed youth which knew no decay or loss of vigour, but which ever moved forward towards beatitude.

The first and most important duty to the dead was the preservation of their bodies as mummies. The process of embalming occupied about eighty days.¹ The mummies were prepared by salt, bitumen, cedar oil, and other substances, so as to resist decay and the ravages of time. The corpses of women were mummified in their houses, but those of men were delivered directly after death to the eviscerators (*paraschistae*), or preparers (*taxichentae*), and removed to their establishments. A line was drawn on the right side of the body, which was

¹ See Genesis 1: the account of the embalming of Jacob and Joseph.

opened by an Ethiopian stone knife, the inner parts were removed, and either placed in four Canopic jars, dedicated to the genii of the dead, packed in separate bags and laid with the mummy, or else were thrown into the river. The brain was extracted by a curved bronze instrument, and the body then treated according to the practice of the period, or the wealth of the family.

In the days of Herodotus three modes of mummification were employed. The first, or more expensive, cost a talent, about £244. In this mode, after the preliminary operations, the body was bathed in palm wine, filled with cassia and other drugs, then plunged in natron for seventy days, and finally wrapped in linen bandages and a cartonage. The second mode cost 20 minae, or about £81. In this process the brain was removed, the body injected with cedar oil, and then steeped in natron for seventy days.

An examination of the mummies shows that the process of embalming varied at different epochs. Sometimes the brain was extracted, and the skull left hollow. The eyes were removed and others of ivory or obsidian supplied. The hair was cut off, and made into an oval packet covered with linen and bitumen. Silver gloves or stalls were placed on the fingers, to prevent the tearing off of the nails, or they were secured with thread. Sometimes the mummies were gilded. As many as 400 yards of linen were employed to bandage a mummy, and the bandlets had mystical names attached to them. Occasionally an outer red linen shroud was used, covered with a network of porcelain bugles, amidst which figures of sepulchral deities and sacred emblems were introduced. Frequently portions of the Book of the Dead were written on the bandages. When prepared,

the mummies were laid in coffins of wood, generally of cedar or sycamore ; and the coffins were placed in sarcophagi of hard stone, carved with scenes and inscriptions, chiefly extracts from the Book of the Dead and other religious works. Properly there were three coffins.

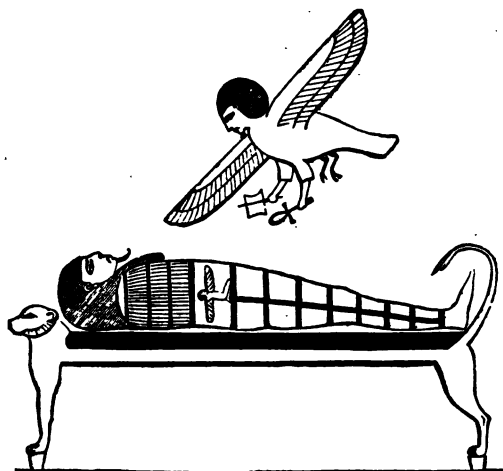
The custom of mummification was suggested, it is supposed, by the hot climate of the country. A body buried in the sand of the desert would dry up and be preserved by the course of nature ; and this, it is thought, led the people to value the preservation of the dead. Moreover, as the mummy lay in the sepulchral chamber underneath the family chapel, it was necessary that it should remain undecayed ; and the salaries of the priests and other sepulchral expenses being charged on the estates of the deceased, the mummy became indispensable as a title-deed by which property could be held.

The soul was not supposed to remain always in the mummy, but was thought to revisit the sepulchral chamber from time to time, and make its home there. But the shade, or genius, also called the Ka, or double, was believed to



MUMMY OF A CAT.

inhabit the upper chambers. Hence the tomb was supplied with all the articles used in daily life, changes of raiment, vessels for food and drink, tables and spoons, chairs and stools, head-rests, vases for unguents, and the instruments for the stibium with which the eyes were painted. Besides the actual furniture, the deceased was supplied with his weapons, and even a driving car. The ornaments of the women, and the playthings of the



SOUL WITH SYMBOLS OF LIFE AND BREATH REVISITING MUMMIED BODY.

children, such as dolls and balls, were also placed in the tomb.

Statues of the deceased in wood or stone (such as may be seen in the British Museum) were not the least essential parts of the contents of the sepulchre. Their object was to represent, and, as it were, embody, the double, or genius. Anciently, the number of statues placed in the tomb was very numerous, in order that at



SHABTI FIGURES CONTAINING THE SIXTH CHAPTER OF THE
RITUAL OF THE DEAD.

least one might be preserved from all accidents and harm. They were carefully immured in a secret chamber, which was connected with the chapel by air-holes, through which the odour of the incense could pass ; and in one tomb there is at each aperture a sculpture showing a relative of the deceased with a lighted censer.

Various amulets, in precious substances and in porcelain, formed a necessary part of the preparations. These were supposed to aid the soul in the under-world, and the most common represents *Ushabti*, "the Answer," or "Aider," whom the dead called to his assistance in reaping the mighty corn which grew in the Elysian Fields.

Before the dead man could be interred it was necessary that he should be brought before a tribunal of judges, and go through an examination concerning the actions of his past life. This ancient funeral rite is still practised by the modern Egyptians. When the prayer in the mosque has been finished, the Imám says to those present, "Give your testimony concerning him ;" and only when the people reply, "He was of the virtuous," is the funeral procession permitted to pass on to the burial-ground. Diodorus Siculus states that the Egyptians refused the usual rites of burial to all who were accused of crime or had lived a dissolute life. He says, moreover, that when the king died his mummy was placed at the entrance of the sepulchre. The priest then pronounced a funeral eulogy, and if the people dissented, the king was buried without ceremonial. In describing the funeral rites in general, he tells us that before the mummy was buried, more than forty judges sat, and any one was at liberty to accuse the dead ere he was carried to his sepulchre. If the accusation was

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proved, the ceremonies of interment were prohibited, and the mummy was taken back for private burial in the house. These judges, he thinks, represented the jury of the under-world; and without a favourable verdict from them it was impossible for the mummy to be counted among the blest,¹ as we find the inscriptions always designate him.

The funeral took place in the morning, and the procession went direct from the home of the dead to the Nile.² If possible, the tomb was on the western side of the river, because the west was the symbolical direction of the under-world.

The pictures in the tombs show the slaves and servants of the deceased conveying offerings, the ox to be sacrificed, the furniture of the tomb, and a sacred ark. The sledge is drawn along by oxen. A man precedes the corpse sprinkling milk upon the road. A priest offers incense and libations to the dead. The weeping women and friends surround the bier. The wife cries, "Desert me not, desert me not, O great one, desert me not!" And the refrain of all is, "To the west!"

A picture of the passage of the river shows the wife raising her voice loudly in lamentation, begging her husband to remain, and the rowers to stay their labours. When the mummy is placed before the door of the sepulchre, she continues to bemoan her loss. She says nothing of a future reunion, and there is no trace in the inscriptions that the Egyptians accepted this solace and

¹ This view is at variance with that of most scholars; but it must be remembered that lately it has been proved that Diodorus, who visited Egypt himself, was a good authority on Egyptian law and other matters.

² If the home of the deceased was not near the Nile, the water procession was over a sacred lake.

hope. The last farewell is then said, the last embrace is given, and the mummy is carried into the tomb, where the final rites are performed by the priests and the eldest son.

Another picture of the passage of the river shows a priest at either side making offerings to the departing and the arriving boats; while in two other boats, one going and the other coming, are seated the figures of the deceased and his living wife. This is the voyage to Abydos, real or imaginary, for it occurs in the funeral scene of a priest buried at Thebes many miles away. Perhaps the mummies were actually sent there in Theban interments.

Before or after the burial a funeral sacrifice was made. A funeral feast, partly provided by the sacrifice, was also given. At the feast the deceased presided, but only in semblance. It was a farewell meeting, a last family gathering, at which singing women told both the dead and the living "to enjoy a perfect day": the living, because life is but for a minute; the dead, because he is about to depart for ever into the tomb.

When the mummy had been deposited in the sepulchral chamber, its passage was closed. In the chapel above the family met to pray and to offer sacrifice.

The shrine usually opened to the east, and at the western face, at the entrance to the under-world, was the sepulchre stelè, a tablet, the real gravestone. Upon this the deceased is usually represented receiving the offerings of his relations; and sometimes his name and titles, and also a memoir of his life, are engraven upon it.

The subjects portrayed on the walls of the chapel are scenes of home-life, hunting and fishing, and crafts of all kinds—in fact, the usual occupations of the mummy while

in this mortal sphere. Some think that this was done to please the double, but more probably the object was commemorative.

An Egyptian prince of the twelfth dynasty, in his tomb at Benee-Hassan, says that he made his monument in order that his name might flourish for ever, and that he might be represented for ever in his sepulchral grotto. In the oldest tombs the funeral proceedings are not shown; but the journey of the soul through the under-world is mysteriously indicated by a water-progress, during which human forms, most of them women, present mystic offerings, which are supposed to represent the estates of the deceased.

The Egyptians appear at first to have thought the soul to be a substance scarcely less material than the body, with all the characteristics of the living person, which must be housed, fed, and dressed. This was the Ka, or genius, which some call the double. Later on they imagined a being less gross than matter, but of the same essence as human nature, and possessed of the same properties, named the Ba, a soul inhabited by the Khu, or intelligence. In spite of these modifications, they could not get rid of the earlier notion, but believed in the Ba, or Khu, without ceasing to believe in the Ka. Thus each new mummy had several souls. About the time of the eighteenth dynasty they divided the human person into four sections, grouped two and two; the double, which remained with the mummy in the tomb, and the soul, which served as a body for the intelligence in the under-world.

The Egyptian doctrine of the after life of the soul is best derived from a study of "the Book of the Dead," and other sacred writings, which will be treated more

fully in a future chapter. The greater part of the Egyptian papyri are composed of texts from the Book of the Dead. It is a collection of chapters relating to the journey of the soul after leaving the body. The papyri were placed in the tombs beside the mummies, and, according to the wealth of the person, the book varied in length from a few lines to a volume, and was more or less illuminated.

The number of the papyri is considerable, and they already appear before the twelfth dynasty, the oldest being of a queen in the eleventh dynasty. The hymns and prayers differ according to the date of the papyri, and are written without direct link, and placed in what appears an arbitrary order. The one of greatest interest is in the 125th chapter, illustrated by the judgment scene. The deceased is introduced into a hall of columns, the Hall of the Two Truths, at the end of which Osiris is seated upon a throne. This divinity presides over a court of four judges, aided by a jury of forty-two assessors. In the centre of the hall is a balance, in one of the scales of which is placed the heart (in Egyptian, the conscience) of the deceased; while in the other is the emblem of the goddess of Truth. While the heart is being weighed, the person to be judged addresses in succession each of the forty-two jurymen, and declares that he has not committed that one of the forty-two deadly sins with which this special genius is concerned. If acquitted, the intelligence passed through a further probation to final bliss; if condemned, it wandered in space, a tormented and tormenting spirit until annihilated by the second death.

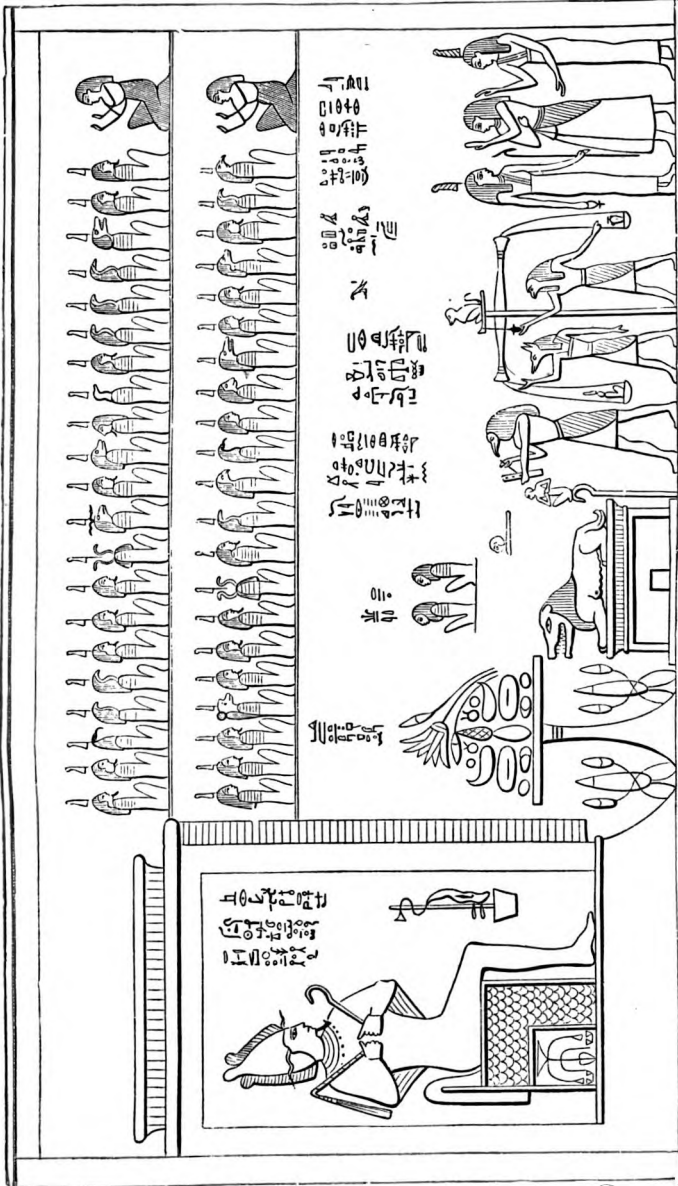
As we have already said, the great doctrine of the Egyptian religion was that of man's moral responsibility.

The Egyptians believed that a man's actions in this life ruled the destiny of his soul afterwards. If, before Osiris, he could declare himself innocent of sin against the gods, his neighbour, himself, and animals, he might enter the realms of happiness; if found guilty, he was sentenced to misery and final death. In the code of offences, active crimes are well-defined, but such sins as jealousy, envy, or malice are not mentioned. The humanity of the code is shown by a clause which protects the labouring man against the exaction of more than his day's labour, and in another which forbids the calumny of the slave to his master.

So high is the moral standard of the Egyptians that we fail to conceive how any one could hope to attain to it. No idea of repentance or forgiveness is to be found anywhere, and the canon of perfection insisted upon could but condemn all mankind.

Herodotus tell us—"The Egyptians are religious to excess, far beyond any other race of men." Religion, it is true, permeated the whole being of the people. Their imaginations were full of the gods, and their writings were almost entirely occupied with religious matters.

The Egyptian religion possesses great beauties of conception, and a morality of a high order. Contrasted with the faiths of the Babylonians and Assyrians, it shines in bright colours. But, placed beside the religion of the Hebrews, it looks childish and poor. Moses, we are told, was "educated in all the wisdom of the Egyptians;" yet when we contrast the faith of the Hebrews with the religion of Egypt, we see how much more he had to learn. For although the common people and the ignorant clung to false conceptions and superstitions, and secretly handed on the idols which



THE JUDGMENT HALL OF OSIRIS.

their forefathers had worshipped beyond the Euphrates and in Egypt, the Hebrews, who were the leaders and teachers of the nation, believed in one God. And that belief of theirs was not in a far-away Being, a great First Cause, nor hidden under the notion of a pantheistic manifestation throughout nature, such as was supposed in Egypt and in Assyria. The God of the Hebrews was distinct from the universe. His worshippers admitted for Him neither subdivision nor sex, neither like nor inferior. And yet, in spite of this, He was thought of in all those human relations which are a simple and continuous revelation of the Divinity. Far away from the world, He yet controlled its smallest events. The laws of nature were but the mere acts of His will. The thunder was His voice. The lightning was His shining. The hail and the storm were His weapons.

The unique peculiarity of the Hebrew religion is the conviction of sin which it forces upon the conscience, coupled with the fact that "without shedding of blood there is no remission." The guilt was brought home, but even under the Old Covenant the way of redemption was made plain. It asserted the direct action of the Being who abides "in light which no man can approach unto" upon the consciences and the hearts of men. All duty was to be performed from a child-like gratitude to the great Father in heaven.

Wherever in Egypt or Assyria we find a gentler feeling of dependence, and a sense of human sinfulness, we may be sure that the Hebrew or Semitic influence has been at work. The Egyptian felt the curse of sin and the bondage to the fear of death, but he knew nothing of the loving Father and of the merciful God.

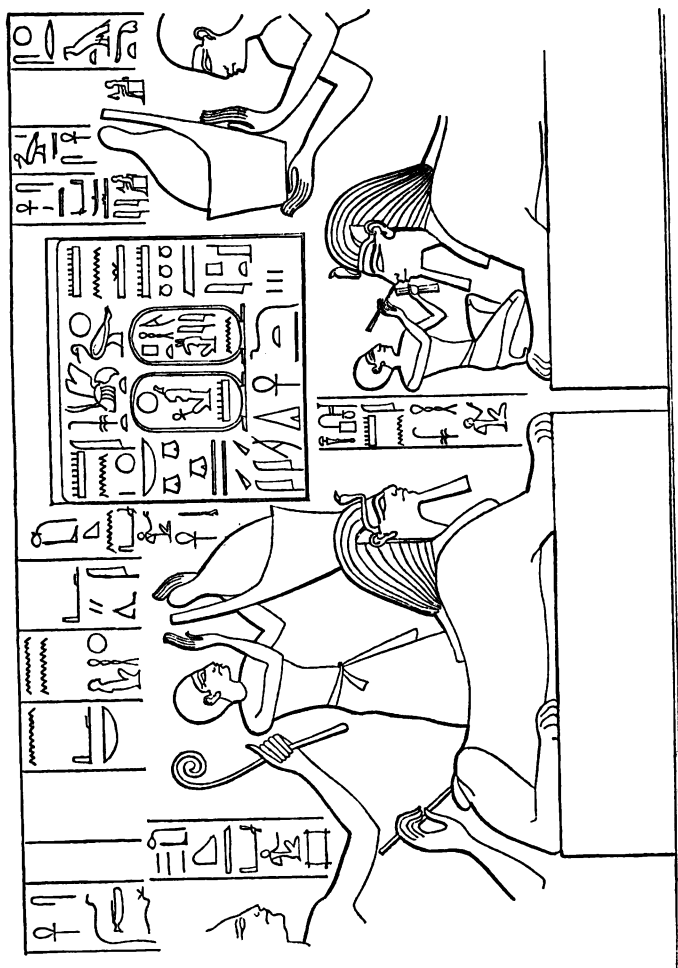
CHAPTER IV.

ARCHITECTURE AND ART.

THE stupendous pyramids and the innumerable tombs of the Memphite necropolis have already been noticed. The burial-ground is on the left bank of the Nile. It extends from Abou-Roash to Dashour. In all probability it is the largest cemetery in the world, being more than fifteen miles in length, and of an average width of from two to two-and-a-half miles. For forty centuries a continual procession of corpses bent its way from Memphis, and probably from towns on the other side of the Nile, such as Heliopolis, to this haven of rest. The Great Sphinx, image of Harmachis, or the Rising Sun, stood immovable among the dead. He personified the idea of the Resurrection—of that eternal life which, like the morning sun, is ever destined to triumph over darkness and death. His head alone now rises among the sand, but in the days of Herodotus his vast bulk, cut from a rock nearly seventy feet high, could be seen by travellers; and in the thirteenth century, Abd-ul-Latif, an Arab writer, could admire the serene smile of those features which are now disfigured and spoiled.

The three largest pyramids in the necropolis are those

To face p. 56.



THE CARVING OF SPHINXES.

built by Cheops, Chephron, and Mycerimus, respectively 482, 454, and 218 feet high.

The first is called the Great Pyramid. This is virtually a mass of solid masonry, for the rock must take up but a small portion of the interior, and the chambers and passages have no appreciable relation to the whole bulk. The material chiefly employed is the limestone on which the structure stands, which was in part cleared away to make a level platform ; but the finer quality, used for the casing stones and lining of passages, was quarried on the other side of the river, nearly ten miles away ; and the red granite, also used for inner casing, and for the sarcophagus, was quarried at Syene, at the extreme south of Egypt, nearly 550 miles away by the course of the river.

The Great Pyramid is a model of constructive skill. A sheet of paper cannot be placed between the casing stones ; and it is scarcely possible that any mortar was spread on their sides. Everything was exquisitely finished. Allowance was made for the pressure of the vast mass. The great chamber of the sarcophagus has no less than five small chambers above it, to lighten the superincumbent weight ; over the entrance two great stones are placed in a vaulted position for the same purpose. In consequence, nothing has given way.

The pyramids are the most characteristic of all Egyptian buildings. Each pyramid was, as a rule, the tomb of a king, usually begun at his accession and continued so long as he reigned. It required, therefore, to be built on a plan which should admit of constant enlargement, and rapid completion when it was needed for a sepulchre. First of all, a suitable site had to be chosen. Next, a peg of rock was found to serve as a

pivot for the structure. Within the rock a sloping passage was cut from the north, large enough to admit the lowering of the sarcophagus, to be placed in the sepulchral chamber at the end of the passage. The angle of the passage was, as Sir Henry James has shown, that known to mechanics as the angle of rest, an inclination at which the sarcophagus could be moved or stayed with the least application of force. Around the rock a cubical mass of masonry with sloping sides was built, through which the sepulchral passage was continued. If the king died, all that his successor had to do was to fill in the sides and surmount the cube with a cap: the pyramid was then complete. But if the reign was prolonged, the king built around and above the original mass of masonry, so as to construct a pyramid of two, three, or more steps, of which the angles were filled in at last, and to which the cap was added.

When the mummy of the king had been placed in the sepulchral chamber, the entrance passage was permanently closed, and heavy portcullises were lowered at intervals; this needing great mechanical skill. The chapel for the sepulchral rites attached to each pyramid was built at a suitable distance in front of it; contrary to the practice in the tombs of subjects, in which the chapel was constructed in the mass of the masonry, or hewn in the rock.

The one feature possessed in common by all the pyramids is their four-sidedness. The whole of them are built upon a right-angled base, and in most instances upon one with sides practically equal. Mystic reasons have been assigned to the shape, but probably it arose from the desire to turn one face of the tomb to the west, the abode of the dead, and another to the east.

The pyramids are almost as old as the country itself. As soon as society sprang up on the banks of the Nile, the Egyptian chiefs seem to have wished to make their final resting-places conspicuous. The most simple way of arriving at the desired result was to heap up the earth over the dead body, so as to form an artificial hillock which should be visible from a distance over the plain. The Nile mud when dried gave the bricks. A few of these were first added, to fix the mound more securely; then the whole edifice was made of bricks. Finally, vast blocks were quarried, and the great monuments were constructed which still defy time, and typify eternal life.

The private tomb of the great lord or rich citizen of primitive Egypt was called the "Mastaba." It was a massive structure, rectangular in plan, with four faces of plain walling, each being inclined at a stated angle towards their common centre. It was built either of stone or brick. The stones used were generally of a moderate size. The bricks were either yellow, made of a mixture of sand and pebbles with a little clay, or small black ones. Both kinds were dried simply in the sun.

The interior of the mastaba was composed of three parts: the chamber, the serdab, or corridor, which generally held the statues of the deceased, and the well, or pit. The last-named of the three is the only part which is never wanting. Many of the mastabas are, in fact, solid. The well was an artificial excavation, square or rectangular in plan, never round. At the corner of the pit a chamber was made to hold the mummy. The depth of the well was on an average about forty feet. It was generally situated upon the major axis of the

mastaba, nearer to the north than the south. A few ox-bones, half-a-dozen little drinking cups, and a wooden or alabaster pillow comprised all its furniture.

The corpses of the very poor were dipped in a hasty bath of natron, and then deposited in the loose sand, two or three feet from the surface. Sometimes they



SCARABAEUS.

were packed in palm-leaves, or shreds of linen ; sometimes they had no covering at all. The less poor took means to be embalmed, and to be placed in a coffin of wood or papier-mâché, accompanied by scarabs and

other charms, to protect them against malignant spirits ; and if they could afford it they purchased places in a common tomb, where the mummies were heaped one upon another, and confided to the care of priests, who performed the funeral rites for a whole chamber at once,

The two other great burial-grounds of Egypt were those of Thebes and Abydos. The large number of sepultures which took place in the latter is to be explained by the peculiarly sacred character of the city from which the necropolis took its name, and by the great popularity, from one end of the Nile valley to the other, of the myths which centred in it. According to the Egyptian belief, the opening through which the setting sun sank into the bowels of the earth for its nightly transit, was situated to the west of Abydos. The Egyptian intellect had established an analogy between the career of the sun and that of man ; and it appears that the people believed they were making more completely sure of triumphing like him over darkness and death if they chose a last resting-place as near as possible to the spot where the great luminary disappeared every night. "The richest and most influential Egyptians," says a Greek writer, "were ambitious of a common tomb with Osiris."

Architecture was the great art of Egypt ; sculpture and painting were but its handmaids. The Egyptian statues were usually parts of an architectural design ; painting was used as a wall decoration. In Greece, temples were built to contain statues ; and the sculptures which were parts of the general design of an edifice had a higher interest than its architectural forms. Even painting advanced from serving as purely mural deco-

ration to be an independent art. But the architecture of Egypt was complete in itself; its imaginative quality made it express in the fittest form the ideas which suggested it, and tell their story to the succeeding ages. In all else the Egyptian genius, having once attained its highest point of achievement in remote antiquity, remained stationary, or had but fitful movements. In architecture we see a sure advance; and, what is still more noteworthy, a power of receiving and expressing foreign ideas in a fresh development that was yet truly native.

Darkness overshadows the beginnings of Egyptian art. It has been thought that the earliest tombs of the age of the third dynasty show a primitive rudeness, yet the statues found in them are unexcelled by any later works of their kind; they are, indeed, rarely equalled. The signs of infancy are in the architecture and reliefs, while the separate sculptures show maturity. Under the fourth dynasty we find a fully-developed art, never afterwards excelled in its peculiar direction. Like the first mature school of every art, it is the best manifestation of the national sentiment which, in latter growth, loses its original directness of purpose and fulness of expression.

In the art of the Pyramid age we see the desire for enduring monuments which should typify the belief in immortality which awoke that desire. It is, before all things, an art to last while the world lasts, and to outlive all around it. The disappearance of the Great Pyramid would as much surprise us as the disappearance of a well-known mountain. It seems part of the landscape, free from the human heritage of decay, which has crumbled all monuments of later ages within the vast

scene we scan from its summit. The forms have no variations in line or decorations of surface which could perish with the wear of time. More than this, their stern simplicity of geometrical shape suggests the idea of eternity, as if they were the embodiments of ideas such as conceived by the Platonists. All around the great monuments is in severe harmony with them. The tombs have the same typical lines, the same typical forms. If they are decorated, the colours are primitive, green alone being added. These colours represent red and green jasper, lapis-lazuli, gold, ivory, and ebony. The subjects are arranged in harmony with the main design, the only rich adornment being the imitation of woodwork, which again maintains a strict simplicity. If the so-called Temple of the Sphinx be of this age, and not still earlier, it is even more in character with the pyramids than are the lesser tombs. Its stern forms admit nothing of the facility with which those of the temples of the empire suggested new adaptations. Its grand plainness is a marvellous contrast to their rich adornment.

The abandonment, under the Theban kings, of vast royal tombs is coincident with the appearance of new architectural forms. The monuments are scanty, but they are all marked by a less massive form, and a greater tendency to variety. The square columns of the porticoes of the earlier age are cut into the many faces that suggested the Doric shaft; a hall is supported by pillars which have both shafts and capital formed of a bundle of papyrus reeds, the capital taking the shape of the bud. In the same age obelisks appear. Had we more monuments, we might be able to define better the art of this time. As we know it, it appears to mark a

transition between the simple style of the Memphite kings and the developed art of the empire.

The new style, of which there are abundant monuments, may truly be called a development, for it proceeds strictly upon the old lines ; but, like all growth, there is in it a departure from the clear expression of its predecessor. It was, indeed, due to a national movement, but that idea took its direction from the idea of imperial power. Therefore the expression of durability gave way, in some degree, to that of splendour. The varied forms necessary to the new direction not only failed to convey the old sentiment as simply as before, but in their very nature they could not enforce it by their indestructible quality. Yet, had we never seen the pyramids, the massive strength of the great temples of the empire would make the same first impression. It is only by comparison that they lose, and we become sensible of the new idea.

Hence it is that we cannot judge of the monuments of the empire without some analysis of their plan. A temple of this age is not always the same, as is a pyramid. New principles of art produce varied forms.

The main outlines of the temples, as seen in the entrance gateway of the outer court, the front of the building, and the face, or doorway of each successive court or chamber, preserve the sloping lines characterising the modified pyramidal structures of the private tombs which surround the pyramids. The sides and back, like the wall of enclosure, are perpendicular. The roofs are horizontal.

Thus the ancient principle of the private tombs was maintained, and the mass of the exterior presented

the same solid aspect. These severe outlines were only broken by a simple cornice. A pair of obelisks near the main entrance varied the monotony of the horizontal lines, and close to the front were attached towering flag-staffs; other obelisks were raised in the inner courts, especially when their portals were winged.

The details of the interior show a wide deviation from the simplicity of the oldest forms, in the direction suggested by the works of the twelfth dynasty. The courts are surrounded by single or double colonnades. The great Hall of Assembly is supported by a forest of massive columns, the higher central avenue with capitals, in the shape of the papyrus flower, the lower lateral avenues with capitals of the bud of the same plant. The so-called Osiridean columns, in which a figure of the king as Osiris is sculptured on the outer of the four faces, now appear in the courts. These are the ordinary types. The old severity is obeyed in this limitation. The old desire to produce the sense of durability and the immeasurable is seen in three laws. Symmetrophobia, shown in placing columns of different orders opposite one another, and a colonnade on one side only of a court, increases the sense of magnitude. Still more so does the gradual diminution in the area of the courts and halls, while the height is maintained. But the greatest effect is produced by the size and massive proportions of the columns, and in the Hall of Assembly by their nearness to one another, which in most positions forbids the spectator to see any end of the number of the mighty shafts which rise around him. He feels this now that the Hall is roofless, and the glare of day reveals every corner. He can only guess what the impression would have.

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been when but a faint light was admitted through the barred windows of the clerestory,

The decorations, sculptured and coloured, filled every space of walls, columns, and ceiling. The severe antique scale was maintained, but a greater richness was produced by the more complete colouring, the blank ground being lessened, and the aim being to produce rather brilliancy than a subdued beauty.

Thus, while the outer view recalls the old severity of form with its noble associations, the splendour of the sight within displays the imperial magnificence that produced this new direction of Egyptian art. Yet there is no luxuriance of decay. The taste is uncorrupted. The beauty of line and curve shows that, if this were an age of national decay, it was an age of the full beauty of national art in its most splendid phase.

Thus far there is, indeed, change, but not decay. The sense of proportion is not lost in the largest masses or in the smallest details. Fashion has changed more than twice in the art of the scenes which adorn the walls, yet it has not become corrupt.

The fall of the Ramessides was marked by the decline of art. We watch in the royal tombs the work of uncertain hands, showing the gradual loss of skill. Dynasty after dynasty witnessed the slow decay that seemed to presage a hopeless end. The sense of proportion and of form was in everything more and more lost, until we wonder in the temples at the tasteless work which never, save in some fragment of beauty, attained the excellence of the earlier originals which stood by its side.

The national revival which seated the Sarte kings of the

twenty-sixth dynasty upon the throne of Egypt produced a renaissance of national art. The architects and sculptors discarded at once the traditions of the empire, and returned to the severe elegance of the twelfth dynasty. Their buildings were small and simple, but most delicately sculptured. They delighted in little monolithic sanctuaries and sarcophagi of the finest and hardest materials, covered with the most delicate sculptures. It is a labour of copyists, but they are intelligent, and work with love. It is the return of the Egyptians with longing to the old types of the most truly national life. Hence its success. But the Saïte revival lacked the vital force which could maintain it through the troublous age of the Persian conquest and dominion; and though the last native kings strove again to revive the revival, their effort was but partly successful. At the coming of the Greek rulers, who almost at once followed these Egyptian kings, native art seemed to have fallen to its lowest depth. All the strength and grace of form had disappeared. The hieratic rules were still obeyed, but the clear eye and firm hand of the ancient artist was gone, and the very sense of beauty seemed to have vanished.

Suddenly there came a new impulse. The earlier Ptolemies were national kings. They became Pharaohs among their Egyptian subjects, supporting the religion and the manners of their adopted country. Thus Egyptian and Greek met together to learn from one another, and so there rose a new and splendid art, influenced by Hellenic forms of architecture, still Egyptian, yet having the distinct marks of foreign ideas.

The qualities of Egyptian art cannot be summed

up in a few words. But the truth of the following ideas will probably be acknowledged by all. It has constructive powers. It shows imitation in following nature, and even other art, while still true to its principles of form. It displays fancy always in its decorative skill. It shows imagination, for we never look at an Egyptian building without feeling the force with which it expresses one great idea. This idea it represents more fully than any other human work has ever yet done. This idea is—Everlastingness.

CHAPTER V.

EGYPTIAN HIEROGLYPHICS.

THE written language of the Egyptians falls into three systems.

(1) Hieroglyphic, a term which literally means "sacred." This term is used by modern scholars for various systems of writing in which figures of objects take the place of conventional signs.

(2) Hieratic, a simplified form of Hieroglyphic. The designing of hieroglyphics required skill and time. Thus they were gradually reduced in writing to the simplest forms, which contained the leading characteristics, and by farther abbreviation they became almost conventionalised.

(3) Demotic, or Enchorial, "writing of the people," a new abbreviation of the Hieratic: it gradually departs so far from the original types as to appear to consist of but arbitrary signs.

The Hieroglyphic is a lapidary system, and is the most difficult of the three to read, because the engraver, or painter, paid great attention to the symmetrical appearance of each group of signs, and hence often omitted grammatical forms. The Hieratic and Demotic were purely systems for common writing: thus the signs follow each other without interruption of the natural order, and grammatical forms are usually given.

Hieroglyphics are written either in horizontal lines or vertical columns. They are ordinarily read from the right, the heads of animals and the like showing from which direction to begin reading. Hieratic and Demotic are written from right to left, in horizontal lines. In very early times, Hieratic is sometimes written in vertical columns.

Egyptian writing is composed of a mixture of signs of two distinct classes : (1) Ideographic signs ; (2) Phonetic signs.

Ideographic signs may be divided into representative signs and symbolic signs.

Representative signs exactly express the object of which they present an image, as * a star.

Symbolic signs represent an idea by the aid of certain analogies which the mind sees between the symbol and the idea attached to it. A simple symbol represents a single object, as the sun ☉ when used in the symbolic sense "day." A symbol is complex when uniting more objects than one to convey to the mind a single idea ; thus a star suspended beneath the celestial vault  represents "night."

Some ideographic signs could be employed in different ways, and be made to represent different things. Some of the characters have consequently various pronunciations. This polyphony of the signs constitutes the greatest difficulty of the language.

Phonetic signs represent a sound, either a simple articulation, *i.e.*, a simple letter, or a complete sound, *i.e.*, a complete syllable. The language contains both an alphabet and a syllabary, letters and syllables.

 ,  s,  su, or with its vowel  su.

The ideographics and phonetics were combined together according to fixed rules in writing words:—



The sign cat, which written by itself spells *mau*, here has the word written phonetically, and a second symbol means "the skin of an animal," added. Ideographics so used are called determinatives.

There are four stages of Egyptian: (1) The classical; (2) The new Egyptian, beginning B.C. 1500; (3) The Demotic, or vulgar dialect, from at least B.C. 700; (4) The Coptic of the Christian Egyptians and its three dialects.

The earliest Egyptian writings are hieroglyphic. These show a predominant use of ideographic signs. Phonetic signs gradually grow in importance until the full development of the character. We are thus led to ask whether there was a period in Egyptian writing when it was mere picture-writing. It is highly probable that at one time it was so, although all the monuments, even those of the most remote antiquity, show ideographics and phonetics used together.

A stage of pure picture-writing would express a language in the condition which is supposed to have been the earliest in the case of all monosyllabic languages, the condition before grammar. It is precisely to such a condition that the linguistic peculiarities of Egyptian seem to point. In its simple necessities, ideographics alone would be sufficient, and the phonetic signs wanted for grammatical machinery would be introduced when a higher condition was reached.

It may be further inquired whether the growth of Egyptian was wholly internal, or whether it was in-

fluenced from without. In other words, whether there is any reason to assign the roots which serve the purposes of grammar, and even the verbal roots, to more than one source.

Thus we are led to conjecture that Egyptian was originally purely monosyllabic, without inflexion, and written by ideographic signs. That the first stage towards inflexion was the use of substantives in symbolical senses for prepositions and adverbs, the primitive ideographic signs being still sufficient for the purposes of writing. That at this time phonetic signs became absolutely necessary for the expression of grammatical forms, and that this tended to their general use for the whole class, except when the radical sense was dominant in the symbolical, as in our use of the word "head" in such prepositional phrases as "at the head of" the table, the army, the administration, &c. This view is as yet hypothetical, but the basis of the inquiry by which the question might be resolved requires an exhaustive comparison of the Egyptian vocabulary, including the structural words and the system of grammar, with the Semitic and with the families of language which geographical and ethnological considerations would lead us to conclude in the group of possible cognates to Egyptian. Such an inquiry will no doubt one day be made, for the subject is full of interest. The question will then be answered, and we shall know whether Egyptian belongs to an early stage of Semitic or not.

Until the year 1799 the hieroglyphic writings of Egypt remained a sealed book to the modern world. The Greeks and Romans had understood hieroglyphics, but after the fall of the Eastern Empire all knowledge

of Egyptian writing disappeared. Upon the revival of learning an interest was felt in the wonderful monuments of Egypt, and attempts were made to read the words inscribed upon the tombs and the ruins of the temples. All the efforts of the scholars proved fruitless, although at the commencement of the seventeenth century Kirchen was supposed to have found a clue to hieroglyphical decipherment. He thought that hieroglyphics represented ideas, and not sounds, and that they were employed by the priests to express in cabalistic terms the notions of their religion. This idea was overthrown by Warburton, who demonstrated, from the testimony of classical authors, that hieroglyphics were really and truly the language of the Egyptians, employed to record openly and plainly their laws, politics, public morals, history, and, in a word, all kinds of civil matters. Later on Zoega wrote a work on obelisks, in which he arrived at two important conclusions, namely: that the hieroglyphics were letters, and that the ovals contained royal names.

Here the matter rested until the French expedition to Egypt. M. Boussard, a young Engineer officer of Napoleon's army, then discovered, near Rosetta, a large stone of black granite, commonly known as the Rosetta Stone. This appears, from the researches of Mr. Harris, to have originally been placed in a temple of Tmu, the setting sun, erected to that god by Pharaoh Necho. It was first acquired by the French Institute of Cairo, but subsequently, at the capitulation of Alexandria, was surrendered to General Hutchinson, and presented by King George III to the British Museum. It contains a trilingual inscription, one in Hieroglyphic, a second in Demotic, and a third in Greek. From this last we learn

see
to
h-103

that it is a solemn decree of the united priesthood in synod at Memphis, inscribed about B.C. 193 in honour of Ptolemy V. This king had conferred upon the priests certain benefits, in gratitude for which they ordered a copy of the decree, in three forms of writing, to be placed in every temple of first, second, and third rank throughout the country. About half the hieroglyphical part has been destroyed, but enough remains for decipherment.



THE ROSETTA STONE.

This stone is the key by which the long-closed door of the Egyptian language has been opened.

The mode of deciphering the Demotic was as follows:--

First it was perceived that the words Alexander and Alexandria, in the fourth and seventeenth lines of the Greek inscription, correspond with two groups in the second and tenth lines of the Demotic inscription. A group of characters which occurred in almost every line was supposed to be the word "and." A group repeated twenty-nine or thirty times in the Demotic inscription

could only correspond to the word "king" in the Greek, which, with its compounds, is repeated about thirty-seven times. A group recurring fourteen times in the Demotic corresponded to the word Ptolemy, which occurs eleven times in the Greek, and generally in passages in the same relative position.

The important knowledge gained in the Demotic



THOTH.

prepared the way for discoveries in Hieroglyphics. Dr. Young, in the year 1818, traced the name Ptolemy from the Demotic into the Hieroglyphic. He was followed by Champollion, who in eight years worked out the great problem of Egyptian decipherment, arriving at the main principles of the theory given at the commencement of this chapter.

The invention of hieroglyphics was attributed by the ancient Egyptians to the gods. Hermes, or Thoth,

according to Diodorus Siculus, was the scribe of Osiris, and the inventor of letters. In the hieroglyphic legends, or titles, of this deity he is called "scribe of the demons and lord of hieroglyphics" or "the word of the gods."¹

The writing was peculiarly monumental, and was principally employed for the temples and public edifices. It was also used for the ordinary purposes of life, being painted or inscribed on wood, papyri, terra-cotta, and other substances, and incised, or engraved, on various kinds of stone, such as granite, basalt, calcareous stone, and on wood, glazed terra-cotta, &c.

In the earliest sculptures the hieroglyphics are in bas-relief raised above the surface of the subject; while in the incuse (or cavo-relievo style, as it has been called) they are sunk below it. There are, however, in this style great differences of execution. Sometimes, both at the earliest and the latest period, the objects are executed in a convex relief, with all the details and extremities, as the eyes, fingers, and toes, carefully indicated. At other times they are sunk quite flat at the bottom, the mason relying upon the profile, or outline, to convey his meaning. Generally they are placed between two lines, whether horizontally or vertically, as the case may be, of the same colour as the hieroglyphics; but they are often distributed promiscuously in the field, and sometimes appear both horizontally and vertically.

The hieroglyphics upon the great monuments were generally coloured. Three principal kinds have been noticed by M. Champollion:—

1. Sculptured, but not painted.
2. Sculptured, and painted.

¹ In Assyrian, the god Nebo, who corresponded to Mercury, was also "the scribe of the gods" and the "lord of written tablets."

3. Drawn in outline with a pencil, and then painted. Beside which they may be classed as
4. Polychrome, or painted with various colours.
5. Monochrome, or having only one tint throughout the inscriptions.

It is probable that all hieroglyphics were painted, and that the first class only applies to inscriptions which have lost their colours. The second class was used for the most important monuments. On these, by means of simple primitive colours, the artists endeavoured to imitate conventionally the objects which the hieroglyphics represented: thus the heaven was coloured blue, the hills red, the moon yellow; the men were painted with red flesh and white garments, the women with yellow, red, and green dresses; parts of men and animals were tinted red; and animals were represented by their proper colours: a lion yellow; a jackal black; a goose red; a wasp red, blue, and yellow. On the same principle, wooden objects were coloured yellow; plants and bronze objects green; edifices, temples, &c., blue; objects of earthenware red; glass blue, with red, to show the wine in it.

On the coffins and tablets the colouring was by no means so regular. Sometimes the garments were entirely green, sometimes a compromise of colours took place, all hues being indifferently applied.

For the books or rolls of papyri and other objects hieroglyphics called *linear* were used. These were either engraved with a pointed tool or traced with a reed. They were generally black, although rubrics and the headings of chapters were sometimes red. The linear form of writing was the parent of Hieratic. The oldest Hieratic writing is almost linear-hieroglyphic. Similarly,

the oldest Demotic is almost identical with Hieratic, but the ideographic signs are many of them dropped.

The hieroglyphics are supposed to be about one thousand in number, and consist of representations of the heavenly bodies, the sun, the moon, and the stars ; the gods in their different combinations ; the human race in all its various actions ; the members of the body ; birds, fishes, reptiles, insects, vegetables, fruits, and flowers ; the things used by men, such as their weapons, musical instruments, chests, and coffers ; vases ; parts of edifices ; combinations of men and animals ; in fact, everything that the eye could see was capable of entering into the system of Egyptian writing.

CHAPTER VI.

LITERATURE.

THE literature of the Egyptians is comprised in two great classes: monumental, the work of the sculptor; written, that of the scribe.

The monumental literature consists mainly of dedications, colloquies of gods and kings, prayers, calendars, lists of offerings, and historical archives containing records of important public events.

The following is the translation of an inscription of the twelfth dynasty by Dr. Birch, and it will serve as a specimen of an historical document of one of the best periods¹:—

INSCRIPTION OF CXNUMHETEP.

The hereditary chief, the royal relative, loving the God,
governor
of the lands of the East, χnumpetep, son of Nehera,
Justified,
has made a monument for the first time to embellish
his district; he has sculptured his name for ever
he has embellished it for ever by his chamber
of Rarneter, he has sculptured the name of his
household, he has assigned their place.
The workmen, those attached to his

¹ *Records of the Past*, vol. xii., p. 67, *et fol.*

house, he has reckoned amongst his
 dependants of all ranks, he gave to
 all the ministers, it was as they were.
 his mouth said, granted me
 the sanctity of the Horus adoring with truth
 the lord of diadems adoring with
 Truth, the Golden Hawk, the Justified,
 the King of the South and North, son of the Sun.
 Amenemha (II), Giver of Life, established
 and strong like the Sun, immortal, to be
 the hereditary chief governor of the lands of the East,
 Horus, Paḫet to the succession of
 the father of my mother in Mena——
 ḫufu, he set up to me
 the landmark of the South; he made
 the Northern like the heaven;
 he stretched the great river at
 its back, as was done to my father
 and mother, by the decree
 proceeding from the mouth of the sanctity of
 the Horus, the second born, the Lord of
 Diadems, the second born,
 the Golden Hawk, the second born, the
 King of the South and North, Rasatetpab, son of the Sun.
 Amenemha I, Giver of Life, established and strong
 like the Sun for ever,
 he appointed him to be hereditary chief of
 the lands of the East, in Mena—— ḫufu;
 he established the landmark of the South;
 he sculptured
 the Northern like the heaven; he stretched the great river
 on its back, its place in the East
 was Apollinopolis, to remain in the East.
 Came his sanctity doing away with
 negligence, crowned as Atum

he was Atum
 himself, he set right what he found
 wasted ; he made the district
 in its two parts ; knowing
 its frontiers, for a district :
 setting up their landmarks
 like the heaven, determining their waters ;
 by what was in the list, making
 the dues by the valuation of the greatness
 of his love of justice. He appointed him
 hereditary chief, great protector of the land of Mah ;
 he made the landmarks of
 the south of his frontiers at
 Unnut, his northern at Cynopolis, he stretched
 the great river at its back,
 his waters, his fields, his tamarisks,
 his soil to remain to the lands of the West,
 He gave his eldest son Nekht,
 Justified, a worthy person (to be) ruler
 of his heritage in Mena-Xufu,
 by the great favour
 of the king, by an eternal decree.
 coming from the mouth of the Sanctity of the
 Horus, life of the born
 Lord of Diadems, life of the born, the Golden
 Hawk, life of the born
 Raχeperka, son of the son Usertesēn I,
 Giver of Life,
 strong (and) firm, like the Sun immortal.
 to be the wife
 I succeeded from my birth,
 My mother proceeded as
 an hereditary
 chief, the daughter of a
 ruler

of Mah, to the palace of Rasetepab
 of the hereditary chief, the ruler of nomes,
 satisfying the heart of the King of the South,
 favourite of the King of the North, to his
 succession of governor of the country.
 Nehera, Justified, a worthy person, brought
 me the King of the South and North,
 Ra-nub-Kau, Giver of Life, strong and sound
 life the Sun immortal, as the son of a chief, to succeed
 to the rule of my father and mother out of
 the greatness of his love to me, truly he
 was Atum
 himself, Ra-nub-Kau, Giver of Life,
 established and strong, like the Sun immortal, he appointed
 me for chief in the nineteenth year, in
 Menaxufu. I was adorning
 it. I was making it to be (provided)
 with all things. I caused to prosper,
 the name of my father. I completed
 the existing temples of the Ra. I served my statues
 at the great temples. I sacrificed to them
 their food, bread, beer, ~~water~~, ~~vegetables~~,
 pure herbs. My priest was verified. I procured
 them from the irrigation
 of my workpeople. I ordered
 the sepulchral offerings of bread, ~~beer~~,
 cattle, fowl, in all the festivals
 of Karneter, at the festivals of the beginning of
 the year, the opening of the year, increase
 of the year, diminution of the year, close of the year
 at the great festival, at the festival of the
 great burning,
 at the festival of the lesser burning, the five
 intercalary days, at the festival of bread-making,
 at the twelve monthly and twelve half-monthly festivals,

all the festivals on the earth (plain)
terminating on the hill. But,
should my sepulchral priest or men
conduct them wrong, may he not exist,
nor his son in his place. I was more
favoured in the palace than
any other courtier,
who reckoned me his following ;
before them who were
before me, in opposition to
chamberlains of the palace,
I paid my court by
touching the forehead in
the homage. It was
in the presence of the word of mouth of the king
himself, never was like done
by servants to their lord in their homage ;
he knew the place of my tongue,
the humility of my thought ;
I was one worthy
of the sanctity of the king, the honoured
of those around him
favoured in the presence
of his courtiers, the hereditary chief,
xnumhetep's son Nehera, a devoted person.
Also praised be what has done for me.
Appointed has been my eldest son Nekht
of the lady of the house, Khrati, to be ruler of Cynopolis
for the hereditaments of the father of
his mother. He is a courtier
appointed ruler of the district
of the South, given to him, have been each
hereditaments by the sanctity of
the Horus, conducting the two countries, the
Lord of Diadems, crowned by truth,

the Golden Hawk of the gods, King of the
South and North Ra-sha- χ eper, son of the Sun,
Usertesen II, Giver of Life, established
strong like the Sun, for he made
his memorial in Cynopolis, making good
what he found defective. He made
the district into two parts, causing to be determined
its frontiers, adjusting
the dues by valuation,
he placed a landmark at his frontiers
on the South, he completed the North
like the heavens, placed in the fields
of the fallen, making a total
of fifteen landmarks set up on
his fields, the Northern frontiers
to Uas-b-uas, he stretched
the great river at its back,
Its western place of Cynopolis to remain
(as far as) in the land of the West as requested.
The hereditary chief Nekht, son of χ numhetep
Justified a worthy person, says ;
Not has known my wish,
favoured greatly
by the king, any other grown old in
the service as a courtier,
any among the
numerous courtiers
led to the palace as a courtier.
There is not in his district who has heard
(such) great hearings, a mouth
stopping mouths, bearing the honour
of the great lord, door or gate of lands,
 χ numhetep, son of Nehera, son
of the lady of the house, Khrati,
keeping alive the name of my father

(which) I found injured.
 on the doors known by
 the hand, judging by the condition, not
 was given another instead.
 of the other, lo, I a son completed
 making to flourish the name
 of the ancestors of Nehera,
 son of χ numhetep, Justified, a worthy person,
 the chief ancestor, first I completed
 the upper part of the door, to let pass
 a person to do what a father had done ;
 my father made for it a statue
 and a sepulchral temple for it, of his
 great love of the district,
 of good and beautiful stone,
 causing his name to flourish for ever.
 He completed it for ever, his name lives
 in the mouth of men, established
 in the mouth of the living
 through his chamber of Karneter, his place
 completed for ever, placed
 in his house of eternity, through the favour
 of the sanctity of the king, who loved him
 in his palace. He ruled his district when
 he was a babe, clothed in male attire ;
 he accompanied the king, his feathers
 they danced as a boy
 on his forehead, on the south
 the place of his tongue and humility of his thought
 Sebak-ankh's son Nehera, Justified, a pure person.
 He knew the hereditaments of his ancestors
 to rule his district. It was I χ numhetep,
 making his noble memorial within the district.
 I built a colonnade which I found
 on the place, I set it up

with new columns,
inscribed in my own name.
I kept alive the name of my father, in order
to perpetuate what I had done
in all the memorial ; a door of 6 cubits
of brass and cedar, inlaid for the first
gate of the chamber ; two gates of 7 cubits
at the turn of the noble
house which is within that chamber ;
a table of
offerings, sepulchral meals of bread,
beer, oxen, geese, food in all ;
the monuments I caused to make hollow.
The area of its circuit giving air to
the great colonnade placed
within this district for fathers
(as) a child of this place completing
the memorials of its district to the
ancestral places those before
adding to the turn made before me.
I am noble by the monuments,
I ordered all the years of
disgust within that district
enveloped ; sculpturing my name
on all the monuments. I
held on them without defect in them ;
I embarked
on the boat, as my father ordered.
I the hereditary chief
χnumhetep, son of Nahri,
son of the lady Begat, Justified,
a devout person.

The chancellor Begat made the tomb.

The written literature is religious, moral, legal, scientific, historical, and romantic.

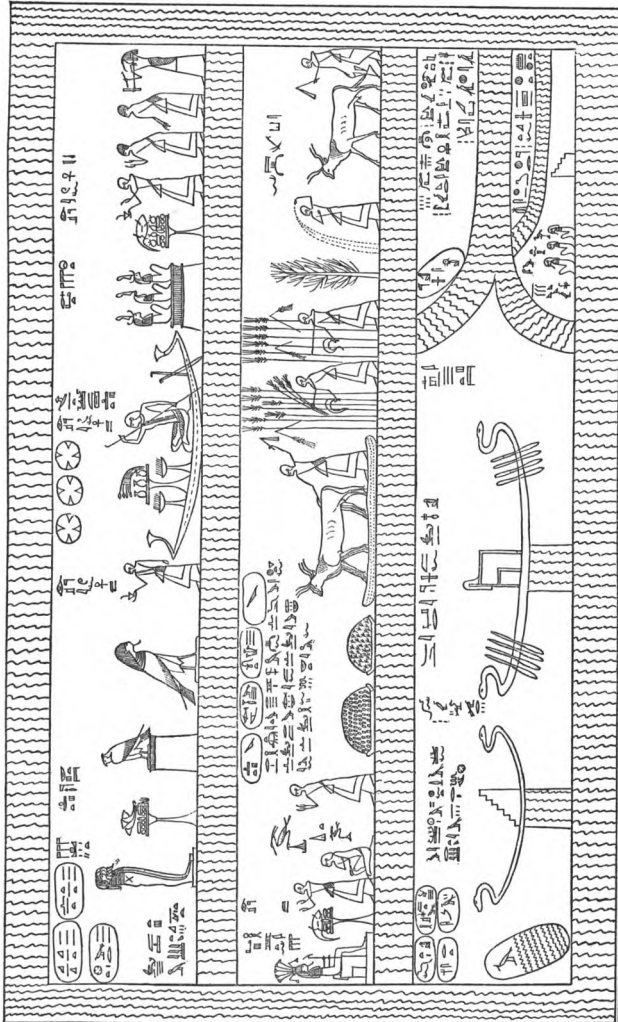
The principal religious work is the Book of the Dead, or Funeral Ritual; the fullest copy of it is the Turin papyrus. This copy is divided into 165 chapters. Most copies are shorter, but some contain chapters not in the Turin papyrus. In fact, there is no definite form of the work, but some chapters were essential. The main subject is the destiny of the soul after death. The opening chapters consist chiefly of prayers to the Sun and other gods, to ensure a favourable reception for the deceased in the future state. These prayers are recited by the priests, during the escorting of the mummy to the tomb, and the performing of the funeral rites. One part states, "Let this chapter be read on earth, it should be painted on the coffin; he will come out any day he likes, and go to his place without being turned away; there is given to him bread and drink, and slices of flesh off the table of the Sun, when he traverses the fields of the blest, corn and barley are given to him, for he is as provided as he was upon earth."

The vignettes which illustrate these chapters show the funeral procession. The relatives of the deceased walk first. Behind them come the mourners. A priest follows, leading a heifer for sacrifice. Eight persons, carrying sacred symbols, precede the mummy, which lies in an ark. A calf—emblem of the new birth by which the dead man is about to inherit eternal life—accompanies the procession, bounding before his mother. Other parts of the pictures show sacrifices being made for the dead; the priest reading the funeral formula; the mummy standing upright and receiving a purifying libation; then kneeling down and addressing hymns to the god Ra.

The seventeenth chapter is the most important of all the ritual. It begins thus :—"Osiris says : I am he who made the heavens, who created all living beings. I am Ra from his appearance in the beginning, he who governs all he has made. I am the great God who creates himself. I am the water. I am the abyss, father of the gods. That is, I am Ra who created his name of lord of the circle of the gods." Further on it is said of the same god : "He wipes out all sins, and destroys all impurities. He gives his orders to the Nile without being visible. He gives life, destroys evil, and disposes the course of time."

The chapter then describes in enigmatic terms the life of man : his arrival in this world ; the growth of his faculties ; the different periods of his mortal existence ; the help which he receives from Thoth, the divine wisdom, in all his troubles ; and the end of his earthly career. After death the deceased invokes the purifying spirits to wash away his sins ; vaunts of his combat with evil during his life ; and prays Ra for a favourable verdict on the night of his final judgment. He speaks of his religion and of his purity, and reminds the god of his noble origin—that he is an heir of the sacred race. He addresses himself to the god Ra, the lord of sacrifice, the king of gods, the lord of beings. Finally he comes out from his trial guiltless ; and he receives a new nature, full of purity, power, and light. His soul is renewed with youth, and soars to the star where the soul of Osiris dwells. Here he takes part in the combats waged by divine spirits against the powers of evil.

In the following chapters the deceased is taught to pronounce sacred words ; and a new heart is given to him. He then fights against the fantastic animals of the other



THE ELYSIAN FIELDS. From Lepsius "Totdenbuch."

world—crocodiles, tortoises, serpents, and vipers. His members gradually become like the members of a god,

17.

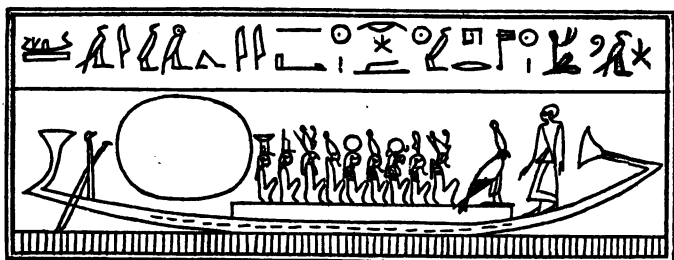
VII.



PART OF THE SEVENTEENTH CHAPTER OF THE RITUAL OF THE DEAD.
THE DECEASED IN A HALL; THE BOAT OF THE RAM ROWED BY
THE KINGS,

and his whole body grows divine. He gazes upon the evils which attack the wicked after death, and sees the

pains which the righteous escape. He walks towards the solar disc, emblem of the luminous transfiguration of the justified or triumphant spirit. He chooses from among the divers types of transformation the one which it suits him best to assume during the course of his journey in the under-world—that of a swallow, a lotus, a viper with a human head, or a god with human figure and the head of a crocodile. After this his intelligence is once more united with his body, and he sits down among the great gods. In the hall of justice he is tried, and if acquitted his sins are taken away, and he gains



DECEASED ADORING THE BOAT OF THE SUN IN WHICH ARE A
NUMBER OF GODS.

the appearance of a deity, and the gift of eternal life. He make voyages in the boat of the Sun, and is instructed in the names of the various gods, especially concerning Ra. It is accorded to him that his body shall never again be dissolved, but that he shall remain for ever a glorified being, and shine among the stars in heaven.

The hymn to the Nile is one of the finest semi-religious

productions in the literature of Egypt. It was composed by Enna, in the time of Mineptah, the Pharaoh of the Exodus. It is extant in two papyri, the translations of which have been published by the Trustees of the British Museum. The resemblance which it bears to Hebrew poems is very remarkable.

“ Hail to thee, O Nile,
Thou showest thyself in this land
Coming in peace, giving life to Egypt.
Overflowing the gardens created by Ra
Giving life to all animals,
Watering the land without ceasing.
The way of heaven descending
Giver of food, bestower of corn
Giving life to every home, O Ptah !

Bringer of food ! Great Lord of provisions !
Creator of all good things.
Lord of terrors and of choicest joys !
All are combined in him.
He produceth grass for the oxen ;
Providing victims for every god.
The choice incense is that which he supplies.
Lord in both regions,
He filleth the granaries, enricheth the storehouses,
He careth for the state of the poor.

The inundation comes, then cometh rejoicing ;
Every heart exulteth :
The tooth of the crocodiles, the children of Neith,
Even the circle of the gods are counted with thee.
Doth not its outburst water the fields,
Overcoming mortals with joy :

Watering one to produce another
There is none who worketh with him
He produces food without the aid of Neith.
Mortals he causes to rejoice.

Establisher of justice ! Men rejoice
With flattering words to worship thee,
Worshipped together with the mighty water !
Men present offerings of corn,
Adoring all the gods.
No fowls fall on the land
The youths rejoice at thee !
Thy own children
Thou hast rewarded their labour.

O inundation of Nile, offerings are made to thee :
Oxen are slain to thee :
Great festivals are kept for thee ;
Fowls are sacrificed to thee ;
Beasts of the field are caught for thee ;
Pure flames are offered to thee ;
Mortals extol thee, and the cycle of gods !
Awe is felt by the terrible ones.
Shine forth, shine forth, O Nile ! shine forth !
Giving life to men by his oxen :
Giving life to his oxen by the pastures !
Shine forth in glory, O Nile."

A hymn of like nature, composed in honour of Osiris, dating, it is thought, from the reign of Thothmes I, eighteenth dynasty, is worthy of notice.

"Welcome to thee, Osiris, Lord of length of times, King of the gods. From him the heavenly Nile derives its waters ; from him comes the wind. For him the ground brings forth to abundance ; in obedience to him is the upper heaven and its

stars ; the moving constellations are under the place of his face, they are his dwellings, as also the reposing constellations. He has made this world with his hand, its waters, its atmosphere, its vegetation, all its flocks, all its flying things, all its fish, all its reptiles and quadrupeds. He inundates the world like the sun every morning. His diadem predominates at the top of heaven, and accompanies the stars. He is the guide of all the gods. He is beneficent in will and words. He is the praise of the great gods, and the love of the small gods."

Three similar hymns, addressed to the Supreme Being under the names of Amen, Horus, and Tmu, all identical with the Sun, are very beautiful. They belong, it is believed, to the period of the nineteenth dynasty.

"Oh ! Amen, lend thine ear to him
who is alone before the tribunal,
he is poor, he is not rich ;
silver and gold for the clerks of the book,
garments for the servants.
There is no other Amen acting as judge,
to deliver one from his misery ;
when the poor man is before the tribunal
Making the poor to go forth rich.

I cry, the beginning of wisdom is the way of Amen
the rudder of truth.
Thou art he who giveth bread to him who has none,
that sustaineth the servant of his house.
Let no prince be my defender in my troubles,
Let not my memorial be placed under the
power of any man who is in the house . . .
The Lord is my defender,
There is none mighty except him alone,

Strong is Amen, knowing how to answer,
 Fulfilling the desire of him who cries to him ;
 The Sun, the true King of gods,
 The strong Bull, the mighty lover of power.

Come to me, O ! thou Sun ;
 Horus of the horizon give me help,
 Thou art he that giveth help.
 There is no help without thee,
 Excepting thou givest it.
 Come to me Tmu,¹ hear me thou great god,
 My heart goeth forth towards An,²
 Let my desires be fulfilled,
 Let my heart be joyful, my inmost heart in gladness.
 Hear my vows, my humble supplications every day,
 My adorations by night,
 My cries of terror, prevailing in my mouth,
 Which come from my mouth one by one.
 Oh ! Horus of the horizon, there is no other besides like
 him.

Protector of millions, deliverer of hundreds of thousands,
 The defender of him that calls to him,
 The lord of An,
 Reproach me not with my many sins
 I am a youth, weak of body
 I am a man without heart
 Anxiety comes upon me as an ox upon grass."³

The Litany of Ra must be reckoned among the religious documents. It is found in the entrance passages of several of the largest tombs of the kings, in the

¹ Tmu, or Atmu, the setting sun, Lord of Heliopolis.

² An, Heliopolis, the city of Tmu.

³ *Records of the Past*, vi, 99.

valley called Bibán-el-Molook at Thebes. Although very nearly connected with the Book of the Dead, the text has not been found complete in any funeral papyrus; the second section of the fourth chapter only is contained in a papyrus of the British Museum. The importance of the text consists in this, that it gives an idea of the hidden or esoteric doctrine of the Egyptian priests, which was chiefly pantheistic, or conveying the doctrine of divinity diffused in nature. The great peculiarity of the doctrine is that it confuses good and evil, while the Book of the Dead represents their conflict. The pantheistic worship of the common people differed widely from the esoteric doctrine of the priests.

We give the translation which has already appeared in the *Records of the Past*:—

THE LITANY OF RA.

CHAPTER I.

(TITLE.) The beginning of the book of the worship of Ra in the Ament, of the worship of Temt in the Ament. When anyone reads this book, the porcelain figures are placed upon the ground at the hour of the setting of the sun, that is, of the triumph of Ra over his enemies in the Ament. Whoso is intelligent upon the earth, he is intelligent also after his death.

Homage to the Ra! Supreme power, the master of the hidden spheres who causes the principles to arise, who dwells in darkness, who is born as the all-surrounding universe.

Homage to the Ra! Supreme power, the beetle that folds his wings, that rests in the empyrean, that is born as his own son. . . .

Homage to the Ra! Supreme power, the soul that speaks, that rests upon her high place, that creates the hidden intellects which are developed in her.

Homage to the Ra! Supreme power, the 'only one, the courageous one, who fashions his body, he who calls his gods (to life) when he arrives in his hidden sphere, . . .

CHAPTER II.

Worship of the spheric gods, when Ra sets in life, Hail, gods of the spheres, gods who are in the Ament, perfect gods, . . . the enemies of Ra, you make the universal covering grow . . . you worship the god who is in his disk . . . thou commandest thy enemies, great god who art upon the horizon, thou commandest thy enemies, Osiris, Temt; four times. . . .

He is powerful Ra in the empyrean, he is powerful Ra in the empyrean. He traverses the empyrean with joy, he has struck Apap; there is joy for thee, god of the horizon, Osiris, King of the Ament, there is joy for thy triumphant spirit, for thou destroyest his enemies; thou art delighted, Tesherti, red spirit who openest the Ament. . . .

CHAPTER III.

Oh, Ra, come to the king! truly.
 Highly glorious Teb Temt,
 Oh, Ra, come to the king! truly. Thou
 makest thy soul young again, and thou
 givest birth to thy body,
 Oh, Ra, come to the king! truly. Lead
 him into the holy dwelling,
 Oh, Ra, come to the king! truly
 Guide him on the good ways,

CHAPTER IV.

Thou art he that is Ra, thou givest birth to the royal Osiris, thou makest him exist like thyself, god of the two horizons; the birth of Osiris is the birth of Ra in the Ament, and recipro-

cally ; the birth of Osiris in the heavens is the birth of the soul of Ra in the heavens, and reciprocally ; the life of Osiris is the life of Ra, and reciprocally. . . .

Oh Ra, oh Teb Temt, guide the royal Osiris following the direction of the spirits, following the course of the gods.

. . . The royal Osiris is Ra's darling, he is the mysterious phoenix, he enters in peace into the empyrean, he leaves that in peace ; the royal Osiris has his throne in heaven, he traverses the horizons in Ra's train, he is at peace in the heavens, in Ra's fields, his shore is upon the horizon in the fields of Aalu ; he traverses the earth like Ra, he is wise like Thoth, he walks at will, he hastens in his course, like Sahu with the mysterious names, who becomes two divinities. . . .

Oh Ament, oh Ament, oh good, oh good, oh strong, oh strong, oh powerful, oh protecting, oh mysterious, oh mysterious (Ament), the royal Osiris knows thee, he knows thy form, he knows the name of thy companions, Ament hide my corpse, good Ament hide my body. Oh resting-place, let me rest in thee ; oh, strong one, may the royal Osiris be strong with thy strength ; oh powerful one, may he be powerful with thy power ! Oh Ament, open thy arms to him ; oh protectress, cover his body ; oh mysterious being, stretch out thy hand to him. Hail, holy Ament of Osiris with the mysterious names, the most holy of the gods, thou who art the most hidden of all mysteries. Hail ! the royal Osiris worship thee ; he addresses the great god who is within thee. Hail ! he worships thee ; open thy mysterious doors to him. Hail ! he worships thee (open to him) thy hidden spheres, for he has his dwelling in the heavens like Ra, and his throne is upon the earth like Seb ; he is seated upon the throne of Seb, upon the seats of Horchuti ; his spirit soars into the heavens, it rests there ; his body descends to the earth in the midst of the gods. He walks with Ra, he follows Tmu, he is like Chepra, he lives as thou livest in truth.

When this book is read, he who reads it purifies himself at

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the hour when Ra sets, who rests in the Ament of the Ament, when Ra is in the midst of hidden things, completely.¹

The three most remarkable Egyptian dirges are (1) A short practical eulogium of a king, apparently of Menepthah or Seti II, nineteenth dynasty. (2) A solemn festal dirge, such as is alluded to by Herodotus, who says, "At the entertainments of the rich Egyptians just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never more than two cubits, and as it is shown to the guests in rotation, the bearer exclaims, 'Cast your eyes on this figure, after death you yourself will resemble it; drink then, and be happy.'"² (3) A funeral song, supposed to be sung by a harper at a feast during the eighteenth dynasty.

DIRGE OF MENEPTAH.

Amen gave thy heart heart pleasure,
 he gave thee a good old age,
 A lifetime of pleasure followed thee;
 blessed was thy life, sound thy arm,
 Strong thy eye to see afar;
 thou hast been clothed in linen,
 Thou hast guided thy horse and chariot
 of gold with thy hand.
 Thou hast approached the beautiful tower
 which thou thyself made.
 Thy mouth was full of wine, beer, bread, and flesh,
 The chief of thy garden pools brought crowns,
 The superintendent of thy fields brought birds,
 Thy fishermen brought fish.

¹ *Records of the Past*, viii, 105-128.

² Herodotus, *Euterpe*, xxviii.

Thy galley came from χ aru, laden with good things,
 Thy stable was full of horses,
 Thy female slaves were strong,
 Thy enemies were placed fallen,
 Thy word no one opposed,
 Thou hast gone before the gods, the victor, the justified.

FESTAL DIRGE.

The song of the house of King Antuf, deceased, which
 is written in front of
 The player on the harp.
 All hail to the good Prince,
 The worthy good man.
 The body is fated to pass away,
 the atoms remain ever since the time of the ancestors.
 The gods who were beforetime rest in their tombs,
 The mummies of the saints likewise are enwrapped in their
 tombs.
 They who build houses, and they who have no houses, see !
 what becomes of them.
 I have heard the words of Imhotep and Hartafef ;
 It is said in their sayings,
 "After all, what is prosperity ?
 Their fenced walls are dilapidated,
 Their homes are as that which has never existed.
 No man comes from thence
 who tells of their sayings
 who tells of their affairs,
 who encourages our hearts.
 Ye go to the place whence they return not.
 Strengthen thy heart to forget how thou hast enjoyed
 thyself,
 Fulfil thy desire while thou livest,
 Put oils upon thy head

Clothe thyself with fine linen adorned with precious metals
With the gifts of God,
Multiply thy good things
yield to thy desire
Fulfil thy desire with thy good things while thou art
upon earth
According to the dictation of thy heart,
The day will come to thee
When one hears not the voice.
When the one who is at rest hears not their voices.
Lamentations deliver not him who is in the tomb.
Feast in tranquillity
Seeing that there is none who carries away his goods with
him,
Yea, behold, none who goes thither comes back again."

THE SONG OF THE HARPER.

*(Chanted by the singer who is in the chapel of the blessed
Neferhotep.)*

He says

The great one is truly at rest,
the good charge is fulfilled.
Men pass away since the time of Ra,
and the youths come in their stead.
Like as Ra reappears every morning,
and Tmu sets in the horizon
Men are begetting
and women conceiving
Every nostril inhaleth once the breezes of dawn
but all born of women go down to their places.
Make a good day, O holy father
Let odours and oils stand before thy nostril

Wreaths of lotus are on the arms and the bosom of thy sister,
dwelling in thy heart, sitting beside thee.
Let song and music be before thy face,
and leave behind thee all evil cares !
Mind thee of joy until cometh the day of pilgrimage
when we draw near the land which loveth silence.

Make a good day, O blessed Neferhotep
thou Patriarch perfect and pure of hands !
He finished his existence (the common fate of men)
Their abodes pass away
and their place is not ;
they are as they had never been born
since the time of Ra.

(They in the shades) are sitting on the bank of the river,
thy soul is among them, drinking its sacred water,
following thy heart at peace.

Make a good day, O holy father,
Neferhotep, pure of hands !
No works of buildings in Egypt could avail,
his resting-place is all his wealth.
Let me return to know what remaineth of him !
Not the least moment could be added to his life,
(when he went to) the realm of eternity.
Those who have magazines full of bread to spend,
even they shall encounter the hour of a last end.
The moment of that day will diminish the valour of the
rich.

Mind thee of the day when thou too shalt start for the land
to which one goeth to return not thence.
Good for thee then will have been (an honest life)
therefore be just and hate transgressions,
for he who loveth justice (will be blessed).

The coward and the bold never can fly (the grave)
 the friendless and the proud are alike.
 Then let thy bounty give abundantly, as is fit,
 (love) truth and Isis shall bless the good,
 (and thou shalt attain a happy) old age.

The moral writings have a higher quality than the religious, if we may judge by their scanty remains. The precepts of Ptah-hotep have already been noticed in a preceding chapter; the following admonitions strongly resemble them, and afford a good specimen of the moral code enforced by the Egyptians:—

“Make it not in the heart of a mother to enter into bitterness.

Kill not, nor expose thyself to be killed.

Make not a companion of a wicked man.¹

Do not do after the advice of a fool.

Do not build up your tomb above those who command you.

May it not happen to thee to maltreat an inferior,
 and may it happen to thee to respect the venerable.

May it not happen to thee to maltreat thy wife
 whose strength is less than thine, but may she
 find in thee a protector.²

Do not curse thy master before God.

Do not speak against thy master.

Do not save thy life at the cost of that of another.

Do not amuse thyself or play upon those who are
 dependent upon thee.

Do not go out with a wicked man.³

Do not stop to listen to his words.

¹ “Enter not into the path of the wicked, and go not in the way of evil men.”—*Proverbs* iv, 14.

² “Strike not thy wife even with a flower.”—*Old Sanskrit Proverb*.

³ “Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.”—*Proverbs* xiii, 7.

Do not pervert the heart of thy acquaintance if he is pure.
Do not take a haughty attitude.
Do not mock the venerable man who is thy superior."

The conquest of the spice-bearing land of Upper Ethiopia by Queen Hat-asu has already been alluded to. A long description of it occupies the interior walls of a temple, which was erected by Hat-asu to the goddess Hathor, in the valley of El-Assasuf in Western Thebes. Nearly all the interior of the temple was originally covered with coloured bas-reliefs, representing the principal events in the life of the founder; and chiefest among these her subjugation of Upper Ethiopia by means of a fleet which she had constructed in the Red Sea. Over, or by the side of each separate picture, ran several lines of hieroglyphics, descriptive of the subjects represented. Of these inscriptions many have been wilfully defaced by order of Hat-asu's brother Thothmes III, who outlived his sister, and placed his own cartouche on the walls, to the obliteration of that of the queen. Time and neglect have destroyed other portions, but enough yet remains to give an interesting record of one of the earliest naval expeditions, and of the subjugation of a country which bore to the Egyptians the name of the Holy Land. The first scene represents the embarkation of the Egyptian soldiers, and the words, "These are the ships which the wind brought along with it," are written over the boats. The inscriptions then relate the voyage on the sea, the happy arrival of the Egyptian soldiers in the land of Punt, and the attainment of the longed-for aim in the Holy Land. The second scene shows the loading of the ships, and the inscriptions speak of the magnificent booty carried away, the precious woods, the ebony, ivory, gold, and silver. "Never has

a convoy been made like this one by any king since the creation of the world." In the third scene the excursion is satisfactorily completed, and the vessels arrive safely at the Egyptian port.

An inscription relating the invasion of Egypt by maritime nations in the reign of **Meneptah**, nineteenth dynasty, is found on one of the walls of a small court lying south of the great outer wall of the principal temple at Karnak. In it is detailed the invasion of Egypt from the west by the allied army of the Libyans, the Maxyes, the Achæans or Greeks, and other nations. It is the earliest fully detailed historical mention of the Greeks hitherto discovered, and exhibits, it is thought, the first point of contact between the Hellenic and Italian races with the Egyptians. The word *Mateni*, i.e., Greek Isles, occurs in the nineteenth line. The principal portion of the inscription is in seventy-seven lines. These say that "Egypt is desolated and abandoned to the incursion of any land. Nine¹ bow barbarians are overrunning its frontiers; the revolted are invading it daily." The enemy came "to the land of Kami, to search for provisions for their mouths, they give their hearts to settle in Egypt." But finally, we are told, "the whole country was set right, and the King of Upper and Lower Egypt, Meneptah, he came at peace through Truth."

The inscription of Pianchi Mer-Amen, twenty-second dynasty, about 750 B.C., was discovered at Gebel Barkal, the ancient Napata, in 1863. It is surmounted by a picture which shows the king standing before Amen-Ra, the Lord of the Throne of the World. The god is seated upon his throne, and behind him stands the goddess Mut.

¹ A generic term for great foreign races.

Prince Nimrod, holding a sistrum in one hand, and the bridle of his horse in the other, advances to the monarch. His wife precedes him. Three other princes are represented prostrate, kissing the ground. The inscription commences thus: "In the twenty-first year, in the month Thoth, in the reign of the King of Upper and Lower Egypt, Pianchi Mer-Amen, the ever-living, the following proclamation of His Majesty was made. 'Hear what I have done beyond my ancestors! I am the king, the divine form, the living image of Tmu, proceeding from his body, a sword, as king before whom the chieftains tremble, the illustrious offspring of his mother, he became a king from his birth, a good deity, loved by the gods, son of Ra, vigorous in action, Mer-Amen Pianchi.' A messenger came to His Majesty saying, 'The Commander of the West, the great chieftain in Pe-netes, hath taken possession of the West.' So His Majesty sent word to the Princes and Generals who were over the realm of Egypt: 'Go forth, destroying, prepare war, go round the whole land capturing its men, its cattle, its ships on the river, not permitting the labouring men to go out to the fields, not permitting the ploughers to plough, blockading all that belongs to the Nome of Un, warring against it continually.' Then the king reviewed his troops, and he called out to his soldiers, 'Harness the mighty war-horse, the best of the stud; oh! let there be destruction in battle. Thou knowest what Amen the great god hath commanded us, when you enter the city of Thebes, purify yourselves in the river; array yourselves in your best garments; draw out your bows, prepare your arrows in front of the Chief as a conquering lord; there is no victory over men without his knowing it. He hath done

glorious deeds with his mighty arm, and many shall turn their backs on a few—and one shall rout a thousand. Sprinkle yourselves with the holy water of his altars, prostrate yourselves before his face, say to him, "Grant us the path of war under the shadow of thy scimitar, let the youths whom thou hast appointed overthrow with their blows myriads."

"Behold they all threw themselves prostrate before His Majesty. Doth not thy name give us victory? Doth not thy command sustain thy soldiers? Thy food sustaineth us in every expedition; thy beer quencheth our thirst. Will not thy might give us the victory? Terrible is the mention of thy name. The troops of the enemy shall not hear their captains, the men of the mercenaries shall be as women, as though thou wert thyself present. Thou art the mighty king, achieving victory by thine arms, Master of the arts of war!"

The troops of His Majesty proceeded to Un. They shut up King Nimrod in Hermopolis, and then they sent to tell their sovereign what they had done. The king was not satisfied. "He became like a leopard in his fury." "What," said he, "shall it be allowed to them that any remnant shall be left of the troops of the North? I swear—so may Ra love me, so may my father Amen be gracious to me—I will sail down the Nile myself. I will destroy the forts which he has built: I will force him to retreat by fighting, even an eternal rout."

"Behold the troops heard that the wrath of His Majesty was kindled against them." They took several forts and made a great slaughter. But the anger of His Majesty was not appeased. "On the ninth day of the

month Thoth His Majesty set forth and sailed down to Thebes. He came to Un." So His Majesty went forth, giving free course to his indignation against his troops. "He raged against them as a leopard."

"What, have they made a stand? You have fought them without spirit! My message went out a year ago. Will you not complete the pursuit, spreading fear of me over the north of Egypt? Inflict upon them a defeat, a terrible overthrow by smiting." "So it took place that in three days there was a stench in Un; their nostrils were without pleasant smells. So Un threw itself down prostrate in supplication before the face of the sovereign. Their heralds came forth in procession, bearing all splendid gifts, gold, all precious stones, and embroidered vestments. Upon the king's head was the Uraeus, impressing them with terror of him."

"Not many days after this act of homage to the Lord of all Egypt, Nimrod sent out his wife, a queen by marriage and birth, Nestonnut, to do homage to the king's wives, concubines, and daughters and sisters in the harem before the king's wives, saying, 'I am come, O Queens and Princesses, do you reconcile the Divine King, Lord of the Palace, whose spirit is mighty, and whose justice is great.'"

Peace was then made with the King of all Egypt. "He set sail up the stream: his heart was enlarged." "All were rejoicing: the West and East prepared themselves to rejoice before the king. They shouted, they rejoiced, they said, 'Thou conquering king, Pianchi, thou conquering king, thou art come! Thou hast captured the North! Thou hast turned bulls into women! Joyful is the mother who bears a male child begotten of thee! The dwellers in the high lands offer adoration to her as

the mother of the hero. Thou art for ever! Thy might is durable, O king, lover of Thebes!"

The Rosetta Stone has already been noticed. Inscribed upon it is the following decree of "the High Priests and Prophets, and those who go into the Sanctuary for the clothing of the gods." "Inasmuch as Ptolemy everlasting, beloved of the gods, full of generous piety towards the gods, has consecrated to the temples revenues of money and provisions, and has supported great expenses in order to bring tranquillity in Egypt, and to establish order in all that concerns sacred affairs, and has manifested with all his own power his sentiments of humanity, and has made many donations to the Apis, and to the other sacred animals in Egypt, taking far more care than the kings his predecessors of what relates to these animals in every circumstance, and what was necessary to their burial, and has given largely and nobly, as well as the sums granted for their special worship, comprising therein the sacrifices, panegyrics, and other prescribed ceremonies," &c., &c., &c. "In reward for this the gods have given him health, victory, might, and all other good things, the crown to remain with him and his children to all time. To good fortune. It has seemed fit to the priests of all the temples in the country that all the honours bestowed to the ever-living King Ptolemy should be newly greatly increased, and to raise to King Ptolemy an image in each temple, in the most visible part, which should bear the name of Ptolemy, the avenger of Egypt; that the priests should perform thrice daily religious services at the images and place sacred decorations on them," &c. "Finally, that this decree be engraved on a tablet of hard stone, in

hieroglyphic, enchorial, and Greek characters: and place it in every temple of the first, second, and third class near the image of the ever-living king."

The statistical papyrus of Ramses III was found with several others in a tomb behind Medinat-Habu. It is one of the finest, best written, and best preserved of the Egyptian papyri which have yet been discovered. It is 133 feet long and 16 $\frac{3}{4}$ inches broad, and contains an address of King Ramses III, recounting the benefits he had conferred upon Egypt, and the immense gifts he had bestowed upon the Egyptian temples. The last part is addressed to the officers of his army and the people of Egypt, and is a kind of panegyrical discourse or political will. The whole may be divided into three parts: (1) Introduction; (2) Donations to the gods, such as—

Totals of herds	...	...	...	86,486
Orchards and gardens	...	...	...	421,362
Barges and galleys	...	...	...	83
Towns of Egypt	...	...	...	56
Sacks of corn	...	...	...	309,950
Jars of honey	...	...	...	20,800
Fresh flowers	...	...	...	106,000
Gold figures of the Nile	...	...	...	6,784
Silver figures of the Nile	...	...	...	6,784

&c., &c., &c.

(3) Historical speech, and conclusion.

The inscription of Ameni-Amenemha is found in one of the entrance halls of the well-known tombs of Beni-Hassan. It throws some light on the condition of Egypt under the twelfth dynasty, and records the famine which then prevailed, similar to the great seven

years' famine recorded in the Book of Genesis. Amenemha was a superintendent or storekeeper of public granaries, and describes himself as "the favoured of the palace, beloved of the court." He says, "I am a favoured chief, very much beloved, a ruler beloved of his district. I worked the whole of Mah (Beni-Hassan) with abundant labourers. No little child have I injured, no widow have I oppressed. No fisherman have I hindered, no shepherd have I detained, no foreman have I taken from his gang for the labour. There was no poverty in my days, no starvation in my time; when there were years of famine I gave life to the inhabitants of Mah, making its food; no one was starved in it. I gave to the widow as to the married woman. I made no difference between the great and the little in all that I did."

A contract of marriage drawn up in the reign of Ptolemy Philadelphus (thirty-first dynasty) affords a specimen of the legal literature of Egypt.

"Patma, son of Pchelchous, whose mother is Tahet, says to the woman Ta-outem, daughter of Kelow, whose mother is Tanetem: I have accepted thee for wife, I have given thee one argentus, in shekels fifty-one, one argentus in all for thy woman's gift. I must give thee one argentus and one-fifth in all for thy toilet during a year. Thy pin money for one year is apart from thy toilet money. I will give it to thee each year, and it is thy right to exact the payment of thy toilet money and thy pin money, which are to be placed to my account. Thy eldest son, my eldest son, shall be heir of all my property, present and future. I will establish thee as wife. In case I should despise thee, in case I should take another wife than thee, I will give

thee twenty argentus. The entire of the property which is mine, and which I shall possess, is security of all the above words until I have accomplished them according to their tenor. I have no more to allege, any other matter, any other word with thee. The writer of this act is the Priest of Ammon, Horpnetet, son of Smin."

In the Egyptian works of fiction some skill is displayed, although they appear but infantine productions when compared with the stories of modern times. The following shows the style of them all.

THE TALE OF THE DOOMED PRINCE,

"It is told (that there was once) a king, who had no male offspring. (He prayed for an heir) and the gods listened to his request. They decreed that one should be born to him. When the Hathors¹ came to greet him at his birth, they said that he would either die by a serpent, a crocodile, or by a dog. When the people who were about the child heard it, they went and told these things to His Majesty. His Majesty was exceedingly grieved at the evil tidings. His Majesty gave orders to shut the child up in a house in the country, provided with attendants, and all kinds of good things from the king's palace, and that the child should not go out abroad. When the child grew big he ascended to the roof of the house, and he saw a dog, which was following a person who was going along the road. He said to his attendant, 'What is that which follows the person along the road?' He said to him, 'That is a dog.' The child said, 'Let one be brought to me like it.' The attendant went and repeated these things to His Majesty. His Majesty said, 'Let there be got for him a boar-hunting dog, to run before him.' Then they got for him a dog. Now it came to pass some time after this, the child became like a prince in

¹ The Hathors are the prototypes of the Parcae, or Fates, of the ancients.

all his limbs. He sent to his father saying, 'Why is it that I still remain shut up? I am destined to die by one of three deaths. Let God do whatsoever pleases him.' He went off, and the dog with him. He arrived at the country of the Prince of Naharanna. Now there was no child of the prince, excepting one daughter. He had built a house for her, of which the window was distant cubits from the ground. He had sent for all the princes of the land of Chara and said to them, 'Whoever shall scale the window of my daughter, she shall be his wife.' It came to pass many days after this, while they were engaged in their daily occupations, the youth rode up to them. They received the youth into their house. They said to him in the way of conversation, 'Whence comest thou, thou good youth?' He said to them, 'I am the son of one of the horsemen of the land of Egypt. My mother died, and my father took another wife, a step-mother. Thereupon she hated me, and I fled from before her.' They kissed him. He said to the youths, 'What shall I do?' They tell him of the daughter of the King Naharanna. Now it came to pass some time after this the youth went to climb with the children of the princes. He reached the window of the daughter of King Naharanna. She kissed him. She embraced him in all his limbs. Some one went to congratulate the father and said, 'A man has scaled the window of thy daughter.' When the king heard who the man was he was exceedingly angry. He said, 'How can I give my daughter to a runaway? Let him go back again.' They went and said to the youth, 'Go back.' But the girl clung to him. She swore by God, saying, 'By the name of the sun, Horus, if I am prevented from keeping him with me, I will neither eat nor drink.' The prince sent men to slay the youth. The girl said, 'By the sun, if he is slain, I will die too. I will not pass an hour of life without him.'" The king becomes reconciled to the youth, and the marriage is concluded. The youth then tells his wife that he is destined to die one of three deaths, either by a crocodile, a serpent,

or a dog. She begs him to let his dog be killed, but he refuses. After a great feast the youth lies down to rest on a mat. Then there comes a serpent from a hole to bite him. "Behold his wife is sitting beside him. She kills the serpent and throws it into her bath." She wakes her husband and tells him what has happened. She says to him, "Behold thy god has given one of thy dooms into thy hand." The youth goes for a walk upon the sea-shore. A crocodile comes to him and says, "I am thy doom, I am come after thee." The dog seizes the head of the crocodile, and the youth is saved. Here the story breaks off abruptly, the concluding lines of it being lost. Probably the doom is finally accomplished, and the youth is destroyed by his faithful dog.¹

We give, in concluding this chapter, one of the most interesting of all the remains of Egyptian literature that have come down to us.

TRAVELS OF AN EGYPTIAN.

(Translated from an Egyptian papyrus.²)

SECTION I.

- 3 Thy letter which is full of lacunæ is loaded with pretentious expressions: such is the retribution of those who wish to understand it, it is a charge
- 4 which thou hast charged at thy will. "I am a scribe, a Mohar," hast thou repeated: let us respect thy word, and set off.
- 5 Thou hast put horses to the chariots; thy horses are as swift as jackals: their eyes flash: they are like a hurricane bursting; thou takest

¹ The extracts from the inscriptions in the papyri have necessarily been considerably shortened; and in some instances only the most interesting portions of the text have been recorded.

² *Records of the Past*, vol. ii, p. 109.

- 6 the reins, seizest thy bow : we contemplate the deeds of thy hand. I send thee back the Mohar's portrait : and make thee know
- 7 his actions. Didst thou not then go to the country of the Kheta? Hast thou not seen the land of Aup? Knowest thou not Khatuma, Ika-
- 8 tai likewise? how is it? The Tsor of Sesostris, the city of Khaleb in its vicinity.
- 1 How goes it with its ford? Hast thou not made an expedition to Qodesh and Tubakkhi? Hast thou not gone to the Shasous?
- 2 with the auxiliary body? Hast thou not trampled the road of Pamaka the sky was dark on the day when
- 3 thou flourished the cypresses, the oaks, and cedars, which reached up to heaven : there are many lions, wolves, and hyænas,
- 4 which the Shasous track on all sides. Didst thou not ascend the mountains of Shaoua? Hast thou not travelled, thy arms
- 5 placed on the back of thy car, separated from its harness by the horses drawing it?
- 6 Oh ! come to . . . barta. Thou hastenest to get there : thou cross-
- 7 est its ford. Thou seest a Mohar's trials. Thy car
- 8 is placed in thy hand : thy strength fails. Thou arrivest at the night : all thy limbs
- 9 are knocked up : thy bones are broken, thou fallest asleep from excess of somnolence : thou wakest up.
- 1 'Tis the hour when sad night begins : thou art absolutely alone. Comes there not a thief to rob the
- 2 things left aside : he enters the stable : the horses are agitated : the thief goes back in the night,
- 3 carrying away the clothes. Thy servant awakes in the night ; he perceives the thief's actions : he takes away the rest,
- 4 he goes among the bad ones ; and joins the tribes of the Shasous ; and transforms himself to an Asiatic.

- 5 The enemy comes to plunder, he finds only the wreck :
 Thou wakest, dost thou not find them
 6 in their flight? They take thy baggage. Thou becomest an
 active and quick-eared Mohar?

SECTION II.

- 7 I also describe to thee the holy city, whose name is Kapaon
 (Gabal). How is it? Of their goddess (we will speak)
 another time. Therein
 8 hast thou not penetrated? Come then to Berytus, to Sidon,
 to Sarepta. The ford
 1 of Nazana, where is it? Aonton, how is it? They are
 neighbours of another city on the sea. Tyre the
 2 port is its name; water is carried to it in barks, it is richer in
 fish than in sands.

SECTION III.

- 3 I will speak to thee of two other small chapters. The
 entrance of Djaraon, and the order thou hast given
 to set this city in flames. A Mohar's office is a very
 painful one.
 4 Come, set off to return to Pakaïkna. Where is the road of
 Aksaph?
 5 In the environs of the city; come thou to the mountain of
 Ousor; its top
 6 how is it? Where is the mountain of Ikama? Who can
 master it? What way has the Mohar
 7 gone to Idazor? How about its ford? let me go to
 Hamath,
 8 to Takar, to Takar-Aar, the all-assembling place of the
 Mohars; come.
 1 Then, on the road that leads there, make me to see Yah.
 How has one got to Matamim?
 2 Do not repel us by thy teachings; make us to know
 them.

SECTION IV.

- 3 I will speak to thee of the towns other than the preceding ones. Wentest thou not to the land of Takhis, to Cofer-Marlon, to Tamena,
- 4 to Qodesh, to Dapour, to Adjai, and to Harnemata? Hast thou not seen Keriath-Anab, near to
- 5 Beith-Inphar? Knowest thou not Odulam and Isidphoth? Knowest thou not the name of
- 6 Khnouretsa, which is in the land of Aup? 'Tis a bull on his frontier, the place where one sees the battle
- 7 of the brave ones. Come then to the image of Sina; let me know Ro-
- 8 hob: represent to me Beith-theal as well as Keriathaal. The fords of the
- 1 Jordan, how does one cross them? let me know the passage to enter Mageddô, whereof it remains to speak. Thou art a Mohar,
- 2 expert in courageous deeds. Is there found a Mohar like thee to march at the head of the soldiers, a Marina
- 3 superior to thee to shoot an arrow! Take care of the gulf in the ravine two thousand cubits deep; full of rocks and rolling stones.
- 4 Thou makest a detour: seizest thy bow; preparest the iron in thy left hand; showest thyself to the good chiefs.
- 5 Their eye looks down at thy hand: slave give camel for the Mohar to eat. Thou makest thy name of Mohar known,
- 6 Master of the Captains of Egypt; thy name becomes like that of Kadjarti, the Chief of Assur, after his encounter with
- 7 the hyænas in the wood, on the defile infested by the wood-hidden Shasous.
- 8 Some of these were four cubits from the nose to the heel: fierce without mildness, not listening to caresses.

- 9 Thou art alone, no guide with thee, nor troop behind thee.
 Didst thou not meet the Marmar? He makes thee
 1 pass: thou must decide on departing, and knowest not the
 road. Anxiety seizes thee, thy hair bristles up:
 2 thy soul places itself in thy hand: thy way is full of rocks
 and rolling stones, no practicable passage; the road is
 obstructed by
 3 hollies, nopals, aloes, and bushes called "dog-wolf's shoes."
 On one side is the precipice, on the other rises the vertical
 wall of the mountain.
 4 Thou must advance going down. Thy car strikes the wall
 and thy horses are startled by the rebound:
 5 they stop at the bottom of the harness, thy reins are precipi-
 tated and left behind; all fall down, thou passest on.
 6 The horses break the pole and move it out of the path; you
 cannot think of re-fastening them, cannot re-
 7 pair them. The seats are precipitated from their places, the
 horses refuse to be loaded with them. Thy heart fails
 thee. Thou beginnest to
 8 reel: the sky is clear: thirst torments thee: the enemy is
 behind thee, thou beginnest to quake;
 1 a thorny bush hinders thee; thou placest it aside; the horses
 wound themselves.
 2 At this moment thou art stretched flat and beholdest the sad
 satisfaction (of thy state?). Entering Joppa
 3 Thou seest a verdant inclosure in a ripe state. Thou makest
 an opening for eating the fruit . . .
 6 Each night thou liest down; a rug of hair
 7 is on thee; thou imprudently fallest asleep, a robber takes
 away thy bow, thy dagger,
 8 and thy quiver: thy reins are cut in the night, and thy horses
 run away. Thy valet takes a sliding path: the road
 mounts before him, he breaks
 1 thy car in pieces, . . . thy armour-pieces fall on the
 ground.

- 2 They sink in the ground. Thou must have recourse to prayers, and thou gettest puzzled in thy address. Give me victuals and water, and I
- 3 shall reach my safety. They pretend to be deaf, they do not listen: they do not consent. Thou orderest:
- 4 "Pass to the forge! pass through the workshops!" Workmen in wood and metals, and workmen in leather come before thee: they do
- 5 all thou wishest. They repair thy car, leaving aside all un-serviceable pieces: they nail on again
- 6 a new pole: they replace the fittings: they replace the leathers of the harness, and at the back
- 7 They consolidate thy yoke: they replace the metallic ornaments: they incrust thy marquetry.
- 8 They put on the handle of thy whip and arrange the thongs. Thou leavest very hastily
- 9 to fight at the perilous post; to perform valiant deeds.

SECTION V.

- 1 Mapon, O chosen scribe! Mohar, who knows his hand, Conductor of the Arunas, Chief of Isebaon, Explorer of the most distant limits of the land of Pa, . . . thou dost not
- 2 answer me anyhow: thou givest me no account; come let me tell all that happened to thee at the end of thy . . . road. I begin
- 3 for thee at the dwelling of Sestson (Ramses); hast thou not forced thy way therein? Hast thou not eaten fishes of . . . ?
- 4 Hast thou not bathed therein? O come, let us describe Atsion to thee: where is its fortress?
- 5 Come to the house of Onati; to Sestson-em-paif-nakhton-onsormara; to Sats . . . aal
- 6 also to Aksakabu? I have pictured to you Aïnini. Knowest thou not its customs? Nekhai,

- 7 and Rehobroth, hast thou not seen them since thy birth, O eminent Mohar?
- 8 Raphia, how about its entrenchment? It covers the space of an asur, going towards Gaza.
- 9 Answer quickly, and speak to me of what I have said of a Mohar concerning thee. I have thunder-struck
- 1 the strangers at thy name of Marina : I have told them of thy fierce humour, according to which word thou saidst, "I am fit for all works ; I have been taught by my father, who had verified his judgment millions of times. I
- 2 can hold the reins, and also am skilful in action. Courage never forsakes my limbs, I am of the race Menton." All that issues from thy tongue is very thwarting : thy phrases
- 3 are very puzzling : thou comest to me enveloped in difficulties, charged with recrimination. Thou cuttest off the discourse of those who come in thy presence ; thou dost disgust thyself with fumbling,
- 4 and with a stern face sayest, "Hasten ye, and desist not ! How to do not to be able to succeed in it, and how to do to succeed in it?" No ! I stop not, for I arrive, let thy pre-occupation get calmed :
- 5 tranquillise thy heart ; prepare not privations for him who offereth himself to eat. I have mutilated the end of thy book, and I send it to thee back, as thou didst request ; thy orders accumulate on my tongue, they rest on my lips :
- 6 but they are difficult to understand ; an unskilful man could not distinguish them ; they are like the words of a man of Athon with a man of Abon. Yet thou art a scribe of Pharaoh, whose goodness reveals the essence of the universe.
- 7 Be gracious when seeing this work, and say not, "Thou hast made my name repugnant to the rabble, to all men." See, I have made for thee the portrait of the Mohar : I

have travelled for thee through foreign provinces. I
have collected

8 for thee nations and cities after their customs. Be gracious
to us: behold them calmly: find words to speak of
them when thou wilt be with the Prince Ouah.

CHAPTER VII.

MANNERS AND CUSTOMS.

THE king was the head of the State. He was Ra in bodily form, dwelling upon earth. His rule was absolute. He was high-priest, commander-in-chief, and head magistrate. The queen was next in importance to the king, in consequence of the rights enjoyed by women, and the importance of succession through an heiress.

It was the duty of the sovereign to learn all that related to the gods, and the service of the temples, also the laws of the country. His conduct and mode of life were regulated by prescribed rules, and he was obliged to obey certain laws contained in the sacred books. He was forbidden to commit excesses, and was constantly reminded of his duties, both in public and private.

In the morning he commenced state business. All his correspondence was examined and despatched. Afterwards he repaired to the temple to superintend sacrifices to the gods. The victims being brought to the altar, the priest placed himself close to the king, while the congregation stood a short distance off. Then the priest offered up prayers for the monarch, beseeching the gods to bestow upon him "health, victory, power, and all other blessings." The qualities of the king were enumerated, and his piety towards the gods and conduct towards men were commended. His

justice, self-command, magnanimity, love of truth, and generosity were praised. His moderation in awarding punishments, and his benevolence in granting favours, were exalted. The object of this oration, Diodorus says, was to exhort the sovereign to live in fear of the gods, and to continue in an upright line of conduct and demeanour.

The king then performed the usual ceremonies of sacrifice. A scribe afterwards read extracts from the holy writings, which recorded the deeds and sayings of the most famous men.

The birthdays of the king were celebrated with great pomp; they were looked upon as holy, and no business was done on them.

The coronation of the sovereign was a very imposing ceremony. It is thus represented at Medeenet Haboo. First comes the king borne in his shrine, and seated on a throne, ornamented with the figures of a lion and a sphinx, which is preceded by a hawk. Behind him stand two figures of Truth or Justice with outspread wings. Twelve Egyptian princes, his sons, bear the shrine; officers wave flabella¹ around the monarch; and others, of the sacerdotal order, attend on either side, carrying his arms and insignia. Four more follow; then six of the king's sons, behind whom are two scribes and eight attendants of the military class, bearing stools, and the steps of the throne. In another line are members of the sacerdotal order, four more of the king's sons, fan-bearers, and military scribes; a guard of soldiers bringing up the rear of the procession. Before the shrine, in one line, march six officers bearing sceptres and other insignia; in another a scribe reads aloud the contents of a scroll

¹ Fly-flaps.

he holds unfolded in his hand, preceded by two of the king's sons, and two distinguished persons of the military and priestly orders. The rear of both these lines is closed by a pontiff, who, turning round towards the shrine, burns incense before the monarch ; and a band of music, composed of the trumpet, drum, double-pipe, and other instruments, with choristers, forms the van of the procession.

The king, alighted from his throne, officiates as priest before the statue of Amun-Khem, and, still wearing his helmet, presents libations and incense before the altar, which is loaded with flowers, and other suitable offerings. The statue of the god, attended by officers bearing flabella, is carried on a palanquin, covered with rich drapery, by twenty-two priests ; behind it follow others, bringing the table and the altar of the deity. Before the statue is the sacred bull, followed by the king on foot, wearing the cap of the "Lower country." Apart from the procession itself stands the queen, as a spectator of the ceremony ; and before her a scribe reads a scroll he has unfolded. A priest turns round to offer incense to the white bull ; and another, clapping his hands, brings up the rear of a long procession of *hieraphori*,¹ carrying standards, images, and other sacred emblems ; and the foremost bear the statues of the king's ancestors.

This part of the picture refers to the coronation of the king, who, in the hieroglyphics, is said to have "put on the crown of the Upper and Lower countries" ; which the birds, flying to the four sides of the world, are to announce to the gods of the south, north, west, and east.

In the next compartment, the president of the assembly reads a long invocation, the contents of which are

¹ Priestly attendants.

contained in the hieroglyphic inscription above ; and the six ears of corn which the king, once more wearing his helmet, has cut with a golden sickle, are held out by a priest towards the deity. The white bull and images of the king's ancestors are deposited in his temple, in the presence of Amun, the queen still witnessing the ceremony, which is concluded by an offering of incense and libation, made by Ramses to the statue of the god.

When a glorious campaign was concluded, the victorious monarch returned to his kingdom amid solemn rejoicings. The inhabitants flocked out to meet him, the priests and chief people advanced with garlands and bouquets of flowers ; and the principal person present made an appropriate speech. Arrived at the capital, the monarch went with his troops to the temples, to return thanks to the gods, and offer sacrifices. Most marked respect was paid to the sovereign. His subjects entertained a strong feeling of gratitude for the services he performed for the State. "Of all people," says Diodorus, "the Egyptians retain the highest sense of a favour conferred upon them, deeming it the greatest charm of life to make a suitable return for benefits they have received." Through this impulse they were led to solemnise the funeral obsequies of their kings with the greatest possible fervour.

On the death of an Egyptian monarch a general mourning was instituted throughout the country for seventy days. Hymns commemorating his virtues were sung. The temples were closed. Sacrifices were no longer made. No feasts or festivals were celebrated. The people tore their garments, and covered their heads with dust and mud. A general fast was proclaimed, and wine and every kind of luxury were forbidden.

In the meantime the funeral was prepared, and on the last day the body was placed in state within the vestibule of the tomb, and an account was then given of the life and conduct of the deceased.

Next in dignity to the king stood the priestly class, of which, indeed, he was head, although under the Empire they acquired greater consequence and power than the sovereign. The territorial aristocracy had lost or was forced to conceal its rights, and no body of men but the priesthood could hold their own against the king. The result was the overthrow of the Ramesids by the high-priests of Amen-Ra, who assumed the royal power as the twenty-first dynasty, and, although ultimately exiled to Napata in Ethiopia, reconquered Egypt, and founded the Ethiopian line. Though no later dynasty seems to have had a sacerdotal origin, the great influence of the priests remained, and the decrees of Canopus and Memphis (on the Rosetta Stone) show that under the Ptolemies they could have wielded political power by their organization and their large revenues, had they so desired.

The priesthood may be divided into the ritual priests and the scribes. The first class was concerned in the services of the temples and tombs and the rites of sepulture. Considering the multitude of richly endowed temples, the far greater number of sepulchral chapels, and the costly embalming of all persons of wealthy ranks, the ritual priests must have formed a large proportion of the population. The higher ranks must always have been learned, and we trace in their history a wise political influence. It was they who supported patriotic movements, or encouraged a politic submission to overwhelming force, and endeavoured to turn their

conquerors into Egyptian Pharaohs. But the lower ranks were ignorant and degraded, descending step by step to the needy jackals who haunted the burial-grounds, and sometimes robbed the tombs they were paid to protect.

The scribes cannot be distinguished from the ritual class when their duties were to write out the religious books—done by many in a perfunctory manner, which has made their ill-performed work the torment of modern scholars. But the scribe of an official character had a very different career. His readiness, and the need for his services, made him grow in importance until, under the Empire, all the machinery of government was in his hands. Thus arose a vast bureaucracy, by which everything was finished and elaborated, until affairs became hopelessly entangled. It was the subtlety and corruption of this official class more than anything else which brought about the hopeless fall of the Empire.

Egyptian law was in the hands of the priesthood proper and the scribes. The religious law was written, and cases had to be decided on its precepts. The civil law was seemingly an accumulation of statutes enacted by successive kings. The only records that we have deal with civil cases. The researches of M. Chabas show that assizes were regularly held under the presidency of the priests, that the body of judges was formed of priests, civil, military, and naval officials, and court functionaries, and that the evidence was all taken down in writing.

The Egyptian army was, in the decline of the monarchy, a standing militia, partly native and partly foreign; there was also a royal body-guard. The army under the Empire was divided into the chariot force, heavy

and light infantry, or archers and slingers. The regiments had distinguishing badges, and moved by trumpet calls. The navy was armed by soldiers afloat.

Of the common people, the husbandmen and craftsmen, we know very little. The scenes in the sepulchral chapels portray them as hardy, active, and humorous. Probably before the Empire their state was not hard in the favoured land of the Nile. Under the Empire these pictures come to an end. The life they represent had ended too. The vast armies of the Pharaohs drained the land of its best men. The mighty buildings taxed the strength of the rest. Judicial records of the Empire¹ repeat the pitiful complaints addressed to the Pharaohs by the peasants, recounting cruelties perpetrated by disbanded soldiers, and the maladministration of the law. Such, in almost every age that has followed, has been the fate of the Egyptian peasant. The fellahs of to-day are much like the peasants under the Pharaohs. They are generally industrious, bright, and contented, if their work is not intolerably hard. They preserve almost everywhere the physiognomy of their ancestors, and their features resemble that found in most of the statues. The average Egyptian was tall, thin, and active. He had large powerful shoulders and sinewy arms, terminating in long nervous fingers. His legs were muscular, and his feet flat and long. His forehead was square and rather low, his cheeks full and round, his eyes well opened, and his general expression sorrowful.

The ordinary Egyptian dwelling consisted generally of a ground floor and one upper story; and even in the

¹ Dynasties XVIII-XX, about B.C. 1650-1200. Before and after was monarchy.

towns few houses exceeded two or three floors above the basement story. Coolness was the great desideratum ; thus the rooms on the ground floor were usually placed round an open court, in the centre of which was a fountain or a small garden. The door was in the centre of the building, the windows were often irregularly placed, and the whole was surmounted by a row of columns supporting an awning over the terrace on the flat roof.

Attached to the houses of the wealthy were beautiful gardens and grounds. One garden is represented surrounded by an embattled wall, with a canal passing in front of it to the river. Between the canal and the wall, and parallel to them both, is a shady avenue of various trees ; and above the centre is the entrance through a lofty door. In the gateway are rooms for the porter and other persons employed in the garden. At the back a gate opens into a vineyard. On the outside of the vineyard wall rows of palms are planted ; four tanks of water, where geese are kept, serve for the irrigation of the grounds ; and small summer-houses, shaded with trees, stand near the water.

Large gardens were usually divided into different parts, the principal ones being appropriated to the date and sycamore trees and to the vineyard. The former may be called the orchard. The flower and kitchen gardens also occupied a considerable space, laid out in beds ; and dwarf trees, herbs, and flowers were grown in red earthen pots, arranged in long rows by the walks and borders.

Part of the garden usually consisted of walks shaded with trees. The trees were planted in rows, and surrounded at the base of the stem with a circular ridge of earth, which, being lower at the centre than at the

circumference, retained the water and directed it more immediately towards the roots.

It is difficult to say if the trees were trimmed into any particular shape, or if their formal appearance in the sculptures is merely owing to a conventional mode of representing them; but, since the pomegranate and some other fruit trees are drawn with spreading and irregular branches, it is possible that sycamores and others which presented large masses of foliage were really trained in that formal way. The gardens were watered by canals communicating with the Nile. Large tanks stored the water for irrigation when the river was low. On these tanks the master of the house occasionally amused himself and his friends by an excursion in a pleasure-boat towed by his servants. Great care was bestowed upon the cultivation of the plants and shrubs, and flowers were much appreciated. The latter fact is shown by the number cultivated, and by the bouquets which the pictures represent the women in attendance giving to the master of the house and his friends when they walk in the grounds.

To the garden department belonged the care of the bees, which were kept in hives very much like our own. Honey was thought of great importance, both for household purposes and for an offering to the gods.

The orchards contained figs, pomegranates, olives, peaches, almonds, locusts, palms, and other trees. The date-palm held the first rank among the trees, as well from their abundance as from their great utility. Their fruit constituted a principal part of the food of the people, both in the month of August, when it was gathered fresh from the trees, and at other seasons of the year, when it was used in a preserved state.

The Egyptians had different modes of keeping the dates : one was by the simple process of drying them ; the other was by making them into a conserve, which was either eaten cooled or as a simple sweetmeat. No portion of the tree was without its peculiar service : the trunk, branches, leaves, and fibrous tegument were all used.

The vineyard was close to the orchard. Here the vines were trained on wooden rafters, supported by rows of columns. Sometimes the columns were coloured, but many were simple wooden pillars, supporting with their forked summits the poles that lay over them. Some vines were allowed to grow as standing bushes, and, being kept low, did not require any support ; others were formed into a series of bowers, and from the form of the hieroglyphic signifying vineyard we conclude that the most usual method of training them was in bowers, or in avenues formed by rafters and columns. Great care was taken to preserve the clusters from the birds, and boys were employed about the season of the vintage to frighten the feathered thieves away by their voices and slings. When the grapes were gathered, the bunches were placed carefully in deep wicker-baskets if sent to the winepress, and in flat open baskets if intended for eating. Monkeys appear to have been trained to assist in gathering the fruit ; and the sculptures show them handing down figs from the sycamore-trees to the gardeners below.

The season of the year when the grapes ripened in Egypt was towards the end of June, or the commencement of July. That the fruit was very abundant we know from the authority of ancient writers, and that of the Israelites.¹

¹ Numbers xx, 5

The winepress was of different kinds. The most simple consisted merely of a bag, in which the grapes were put, and squeezed by means of two poles running in contrary directions. Another press, nearly on the same principle, was formed of a bag supported in a frame, having two upright sides, connected by beams at their summit. In this frame the bag was retained in a horizontal position, one end fixed, the other passing through a hole in the opposite side, and was twisted by means of a rod turned with the hand, the juice, as in the one first described, being received into a vase beneath. Within the frame stood the superintendent, who regulated the quantity of pressure, and gave the signal to stop.

In the Thebaid, grapes were generally pressed with the foot, and the juice was allowed to run off by a pipe directly to an open cask.¹

After the fermentation was over, the juice was taken out in small vases with a long spout, and poured into earthenware jars. The jars were then placed in upright rows in the cellars.

The superintendence of the gardens, orchards, vineyards, and other grounds was entrusted to stewards, who regulated the tillage of the land, received whatever was derived from the sale of the produce, overlooked the returns of cattle and stock upon the estate, settled the accounts, and condemned the delinquent peasants to the bastinado, or any punishment they might desire to inflict. The extent of their duties, and the number of those employed, depended on the quantity of land held by their lord.

Agriculture was the principal occupation of the early Egyptians. Wheat, barley, beans, peas, lentils, lupins,

¹ Isaiah lxiii, 3.

clover, flax, and hemp were the ordinary crops produced by the land.

Later on Egypt became also a great manufacturing nation, and famed for the excellence of her fine linen, cotton and woollen stuffs, porcelain, glass, and numerous other branches of industry.

Among the lower orders vegetables constituted a very great part of their ordinary food, and the common people availed themselves of the variety of fish found in the Nile and the lakes, and the abundance of esculent plants which grow spontaneously in the lands watered by the river. Lentils, garlic, and roots formed the staple of their food, either roasted in ashes, or eaten in a crude state.¹ Milk and cheese were also available to all. Beef, goose, and game constituted the principal part of the animal food consumed; but vegetables were in greater request than meat at the tables of the rich, as well as at those of the poor.

The favourite amusement of the wealthy was the chase. They hunted the wild animals of the desert, and had them caught in nets, to be turned out on a future day. Some shot the beasts with arrows, others laid traps; and even the peasants indulged in the sport with the same alacrity as the priestly and military grandees.

When a great chase took place, a retinue of huntsmen and beaters attended, to manage the hounds, carry the game baskets and hunting poles, set the nets, and make all the preparations for a good day's sport. Some took a fresh supply of arrows, and various requisites in case of accidents; others carried provisions for the hunters. A portion of the desert of some considerable

¹ Numbers xi, 4-6.

extent was usually enclosed by nets, into which the animals were driven by beaters. The sportsmen, on horseback or in chariots, took aim at the hyænas, jackals, antelopes, and other animals within the enclosure.

The Egyptians generally coursed with hounds in the open plains. With these they hunted lions and elephants, principally in the deserts of Ethiopia. The Ptolemies had hunting palaces in Abyssinia.

Bull-fights were among the rarer sports of the Egyptians. These were sometimes exhibited in the dromos, or avenue leading to the temples. Great care was taken in training bulls for the purpose, and the owner of a victorious combatant received a reward.

In fowling, the amateur sportsmen felled his game with a bow-stick made of heavy wood, and flat, so as to offer little resistance to the air in its flight. Those who followed the sport for their livelihood used nets and traps.

Fishing in the Nile and in private fish-ponds is frequently represented by the sculptures. The rod was short, the line usually single, and the hook of bronze. A ground bait was always used. The Egyptians understood the art of spearing fishes.

The hippopotamus was chased in the river. It was entangled by a running noose, and then struck with a spear until killed.

Wrestling was practised, and the paintings at Beni-Hassen present all the varied attitudes and modes of attack and defence of which it is susceptible. The two combatants generally approached each other holding their arms in an inclined position before the body; and each endeavoured to seize his adversary in the manner best suited to his mode of attack. It was

allowable to take hold of any part of the body, the head, neck, or legs, and the struggle was frequently continued on the ground, after one or both had fallen. They also fought with the single-stick, the hand being apparently protected by a basket which was a guard projecting over the knuckles, and on the left arm they wore a straight piece of wood, bound on with straps, serving as a shield to ward off their adversary's blows.

Owing to the conventional style of the artists, no exact notion can be formed of the costume and dresses of the Egyptian men and women. The lower classes were clad in a sort of apron or kilt, sometimes simply bound round the loins and lapping over in front. Others had short drawers extending half way to the knee. The same kind of apron was worn by the higher orders, under an ample dress of fine linen reaching to the ankles, and provided with large sleeves. The apron was generally fastened by a girdle or a sort of sash tied in front in a bow or knot; it was sometimes folded over with a centre-piece falling down in front, beneath the part where it overlapped; and some of the poor classes, while engaged in laborious occupations, were contented with a roll of linen passed between the legs from the back to the front of the girdle.

The robes of the sovereign varied according to his occupation. When engaged as high-priest he wore an apron richly ornamented in front with lions' heads and other devices, probably of coloured leather, and the border was frequently formed of a row of asps, the emblems of royalty.

It was customary to shave the heads of young children, leaving only certain locks at the front, sides, and back; and the children of the lower classes were allowed to

go out in the sun with the head exposed ; which is the reason assigned by Herodotus for the hardness of the Egyptian skulls compared with those of other people. He says, "The Egyptians being in the habit of shaving their heads from early youth, the bone becomes thickened ; and hence, too, they are never bald, for, certainly of all countries, nowhere do you see fewer bald heads than in Egypt."

Though nearly or entirely naked, the neck of an Egyptian child was decorated with a string of beads, and occasionally a *bullæ*, or charm, was suspended in the centre, which was supposed to prompt the wearer to virtue and wisdom, and to keep off the evil eye, and generally to avert misfortune.

When too young to walk, an infant was carried in a shawl, suspended from the back of the mother or nurse.

The children were educated with care. "The Egyptians knew," says Plato, "that children ought to be early accustomed to such gestures, looks, and motions as are decent and proper, and not be suffered either to hear or learn any verses and songs besides those which are calculated to inspire them with virtue ; and they consequently took care that every dance and ode introduced at their feasts or sacrifices should be subject to certain regulations."

Respect for old age was particularly inculcated ; as with the Israelites and the Lacedaemonians, the Egyptians required every young man to give his place to his superiors in years, and, if seated, to rise on their approach.

The memory of parents and ancestors was revered ; their tombs were maintained with the greatest respect ; and liturgies were performed by their children, or by

priests at their children's expense, at stated times every year.

Much more was expected of a son in Egypt than in any civilised country of the present day. The sons of the king walked on foot behind their father's chariot, and sometimes filled the office of fan-bearer. In the lowest orders as well as in the highest ranks of society, children were taught to pay the most marked deference to their parents.

The Egyptian ladies employed much of their time with the needle ; and the sculptures represent many women weaving and using the spindle. They were not secluded, but attended some of the public festivals, and dined in common.

The mutual affection of the married people is proved by the expressions of endearment they use to one another, and by the pictures, which show them enjoying the same pleasures and pursuits.

The status of the wife is shown by the universal agreement of the monuments. Her style is the "lady of the house." The very title forbids a rival. It is further shown by her place in the funeral procession and the character of her lament. More than this, the wife is represented as her husband's equal ; following, indeed, not preceding him, seated by his side, and not, as a rule, of the smaller dimensions which indicate social inferiority. If in any case the husband takes precedence, he is never called lord of the house. The wife could be buried apart in her own tomb. She never appears as a mere subject of an arbitrary ruler.

The instances of wives of an inferior rank are very few. A second "lady of the house" must have been married after the decease of the first. A slave wife is found

under the earlier dynasties, in the luxurious age of the twelfth; but even she may not have been taken in the lifetime of the lady whose figure precedes her. No doubt some of the Pharaohs had privileges not allowed to their subjects. Ramses II, besides his many children by three queens, who were no doubt successive, had a large offspring of inferior rank. There is no other known case in which the family of a Pharaoh exceeds the number which could be born in monogamy; and had any form of polygamy prevailed, even with the kings, it would have entailed political consequences which we do not trace.

We have already noticed a marriage contract, and have seen that it was governed by two principles—protection of the wife against polygamy or divorce, and protection of the offspring of the marriage. The essence of Egyptian marriage contracts is to guard the weak against the strong, to maintain monogamy, and to prevent divorce.

It is evident that the Egyptians had no fixed marriage law; and it may be inferred that the marriage custom grew after the religion had taken a definite form.

The contracts throw no light upon the actual ceremony of marriage, nor is there any evidence that it was performed in a sacred building. It was, however, ratified by solemn oaths, and thus had a sacramental character. The oldest known marriage contract comprises an oath to Amen, and an oath to the king (as high-priest), binding the husband not to make any other marriage or alliance. This is not universal in the documents, but probably the oath was always taken by the husband, and it was thought needless to record in every case what was a matter of course.

According to the form of the contract, it is an act of sale ; the wife is acquired for her dowry, either acting as seller, or as property sold. Upon the dowry hinged her rights. She did not lose her power over it. Nor did she lose her power over her own property ; she could buy and sell and trade on her own account. She was, in short, free to deal with her own property as if she were a *femme sole*.

Husband and wife had joint rights over his property common to both. That this was not a mere form, as "With all my worldly goods I thee endow," is proved by the provisions for repayment of the dowry in case of divorce.

Necessarily the great point in the marriage contract was the settlement of the dowry, and of the mode of repayment in the event of divorce. The dowry being fixed, the payment was guaranteed by the whole of the husband's estate being charged to that amount, with interest from the time of the marriage. In case of divorce, capital and interest had to be paid to the wife. The husband might add to the wife's separate property by a post-nuptial settlement ; and, similarly, property could be settled on him after the marriage. The payment of the dowry was always a first charge upon the estate.

Such were the rights of the wife under the earlier Ptolemies, whom we cannot doubt to have preserved in this, as in all else, the ancient customs of Egypt.

Our information concerning the education of the ancient Egyptians is scanty, and much of it is inferential. We know of two great colleges : one at Hermopolis Magna, at the shrine of Thoth, the god of wisdom ; and another at Heliopolis, the City of the Sun. Hermopolis

may have been the centre of learning under the Empire ; certainly Heliopolis held this place—rivalled for a time, perhaps, by Saïs, when the Greeks began to inquire as to the wisdom of Egypt. As the college where Eudoxus and Plato studied, that of Heliopolis has an intense interest. Ultimately its schools were transferred to Alexandria, and took a new direction under Hellenic influence, though Egyptian ideas always coloured the thought of that renowned centre of philosophy.

We have no record of the curriculum in the old universities of the Pharaohs, but we must infer that it was extensive. The students were taught the native language, classical and vernacular, with its different modes of writing ; and this alone must have been a large subject ; and, under the later Empire, they learnt a Semitic language also, perhaps Hebrew. No doubt those scribes who were trained for official duties in the provinces always studied the various languages there spoken. A good knowledge of Semitic is evident from the very careful orthography of names in that family of languages under the Ramessids. This may have been the acquirement of the few ; but the adoption of Semitic words into Egyptian in the same age shows the temporary teaching of a foreign language to the whole learned class. The sciences of astronomy, geometry, as far as plane trigonometry, were taught ; but astronomy was debased by astrology. Medicine, in like manner, though much esteemed, was degraded by the use of magic. Law must have been a leading subject, as affording a large career ; for though the higher offices were court appointments, a multitude of scribes was needed for proceedings in which everything was taken down in writing. Religion of course occupied a large space in the teaching. It was

necessary to train the priests of the temples and tombs, and all the religious functionaries concerned with the service of the living and the dead. The many rituals had to be known, and scribes trained to copy and illustrate them. Whether art was taught in the universities may be doubted. Probably the students studied art under masters after leaving the university. Their collegiate training would prepare them for the work to be undertaken, while the mechanical part would be executed by craftsmen.

Thus there would seem to have been what we may call the faculties of language, science, law, and religion. To us moderns the range appears limited, and the limitation is greater still within each branch of study. Yet, on the whole, the range of studies was unusually wide, if we compare them with those of other nations of antiquity.

We are without knowledge of the manner of teaching. The college life seems to have been a cheerful one. There is a curious evidence of this in a letter from a young man on duty in Syria to a friend in Egypt, respecting his happy life at Hermopolis, and particularly the superlative college beer. The real charm of the college life lay, however, in its being open to all ranks, and the chances it offered to clever scribes to rise to the highest posts.

Of the education of the women we know absolutely nothing but by inference. It is, however, clear that they could read and write and hold high political and sacerdotal appointments.

The character of the Egyptians explains their civilisation. They were intensely religious; and the end of this life, the beginning of the life to come, was ever

in their minds. How could it be otherwise, when his own tomb occupied a man from his middle age to his death, and the sepulchral feasts at the tomb of his father recurred many times in every year? Yet they were joyous. They loved life, and hated death, to use their own words; for they felt the full joy of living in the clear air and abundance of the land of the Nile. It was no mere phrase. The very funeral scenes do not lack occasionally a touch of cheerful humour; and the work of the craftsmen and labourers is often enlivened by their quaintly humorous dialogue. They were very fond of games and diversions, and amusements held an important place in their lives.

Though not deficient in patriotism, they lacked the sense of liberty. They loved their country, and, if not fond of fighting, in extremity they fought well. Family virtues they possessed in the highest degree. The love of husband and wife, of father and son, is constantly shown in their records, and the children are represented sharing their father's pursuits. It is the boast of the great men that they fed the widow and protected the helpless. Whether they extended as much kindness to foreigners may be doubted. On the whole, they were courteous to those who settled among them, although the rulers sometimes treated foreigners in a severe and cruel manner. They were humane in their punishments and in their wars. Except the stick we know of no instrument of torture; if the prisoners were hardly used, they were not maimed. There are phases of savagery in the treatment of barbarous enemies, but they are quite exceptional. The sculpture of a sea-fight shows us the Egyptian soldiers rescuing their drowning enemies.

Not one recorded instance is there of cruelty to woman or child ; they are never portrayed as bound when taken in war.

All ranks were active, industrious, and patient, though among the working people some preferred idleness and self-indulgence, when they could escape the eye of the overseer or had chanced on the means of an easy life. The marvellous patience shown in the sculptures and paintings which still resist the hand of the destroyer, shows that the idlers must have been few, the makers with all their might, many. And as there were no castes, the inducements to diligence were powerful ; a great career was always open to talent, a fair one to industry.

They were a very learned people. Books, and men of letters, were held in high honour. The gods were supposed to have written books ; kings compiled them. No one could attain greater favour than the man of learning, for all dignities were poured upon him. The result was a greater care for learning than for wisdom ; an arrogance of knowledge and contempt of ignorance ; pedantry, mysticism, and commentary which darkened the obscurity of the text it proposed to explain.

When we consider the high ideal of the Egyptians, as proved by their portrayals of a just life, the principles they laid down as a basis of ethics, the elevation of women among them, and their humanity in war, we must admit that their moral place ranks very high among the nations of antiquity, and is in many respects not far behind the nations of modern times.

When we remember their firm faith in immortality, their strong belief in a happy future state for man, woman, and child, we are full of gratitude for the

legacy of simple words they have bequeathed to us ; and we gather fresh hope and courage from the examples of those ancient inhabitants of the banks of the Nile, who not only declared in words their belief in immortality, but proved their strong conviction of its reality by the deeds of their lives.

CHAPTER VIII.

EGYPT AND ISRAEL.

SINCE the interest felt in the past history of Egypt by most readers is due to its contact with and influence upon Israel, the last chapter of this work will be devoted to a very brief consideration of this great subject

It is true that if we limit our information to what we find inscribed upon extant Egyptian monuments, the *direct* testimony to the presence of Israel in Egypt is very slight indeed. And surprising as this may seem at first sight, it is partly explained by the fact that the sojourn of the Israelites was only an episode in the long history of Egypt, and that it closed in a manner so disastrous to Egyptian pride and power that the absence of any commemorative monuments is not to be wondered at. As far as the monumental inscriptions are concerned, the reader might well imagine that in all the long centuries of her history Egypt never suffered a reverse. Her kings, like those of Assyria, celebrated only their victories.

To Israel, on the other hand, Egypt was her birth-place as a nation. The Jews entered Goshen a family ; they left it a people. They were, it is true, but a nation of bondsmen, but the "good hand of God" was upon them, the old light of Divine revelation had never quite died out, and their succeeding history bore powerful

traces of the sojourn in the land of Ham. Hence the great number of references to Egypt in the sacred records; hence the rigid accuracy of the Bible references to the manners and customs of the inhabitants of the Nile valley.

The contact between the two races began long before and continued long after the Exodus. From the time when Abram went down into Egypt, and was induced by the sight of its wealth and power and luxury to enter upon the troublous paths of deceit and artifice, until the time when, in obedience to the heavenly command, Joseph "arose and took the young Child and His mother by night, and departed into Egypt," that wondrous country influenced powerfully the life and thought of the Hebrews.

And although the *direct* references on the monuments to Israel are few indeed, yet the floods of light which recent investigations have thrown upon Egyptian matters have also made still more evident the accuracy of Biblical writers, and confirmed, were confirmation at all necessary, the value of the Old Testament as an historical record. And this confirmation is all the stronger from the fact that it *is* indirect. It would be satisfactory, no doubt, if we were to come upon a contemporary Egyptian monument giving an account of the Exodus substantially the same as that contained in the Pentateuch, or setting forth the impression produced upon the mind of Egypt by the death of the firstborn. But, for all practical purposes, such confirmation would be no more valuable testimony to the genuineness of the Books of Moses than is the agreement in so many minor details of Egyptian life and history of the Egyptian sculptures with the text of the Bible.

Thus, the whole story of Joseph, incontestably true as it is from internal evidence, agrees minutely with what we learn of Egypt from her own literature. The outward details of life, the officers of the court, the traffic in slaves, the visits for corn, are all pictured on temple walls and stone slabs. A seven years' famine was not a common event in Egypt, yet we read on a monument of Usertasen I's reign, which sketches the life of an officer named Ameni, "there were none wretched in my time, even when there were years of famine."

The temptation of Joseph in the house of Potiphar is matched by a somewhat similar story, "The Tale of Two Brothers,"¹ told in an Egyptian romance dating from the thirteenth century B.C.; and the character of Potiphar's wife is what might be expected from a woman belonging to the class depicted on many extant monuments. The character given in Exodus to the "king who knew not Joseph" agrees exactly with what the monuments reveal of that haughty oppressor, the greatest of all the Egyptian monarchs, Ramses II.

And while no monumental confirmation of the plagues preceding the Exodus is yet forthcoming, all that we know of Egypt tends to show how strikingly they were fitted to obtain the object for which they were sent. In speaking of these, Dean Stanley says¹: "It is impossible, as we read the story of the plagues, not to feel how much of force is added to it by a knowledge of the peculiar customs and character of the country in which they occurred. It is not an ordinary river that is turned into blood: it is the sacred, beneficent, solitary Nile, the

¹ See *Fresh Light from the Ancient Monuments*, by Prof. Sayce; No. 3 of the "By-Paths of Bible Knowledge," p. 54 (second edition).

² *History of the Jewish Church*, i, 100.

very life of the state and of the people. . . . It is not an ordinary nation that is struck by the mass of putrefying vermin. . . . It is the cleanliest of all the ancient nations, clothed in white linen, anticipating, in their fastidious delicacy and ceremonial purity, the habits of modern and Northern Europe. It is not the ordinary cattle that died in the field, or ordinary fish that died in the river, or ordinary reptiles that were overcome by the rod of Aaron. It is the sacred goat of Mendes, the ram of Ammon, the calf of Heliopolis, the bull Apis, the crocodile of Ombos, the perch of Esneh. . . . If these things were calamities anywhere, they were truly 'signs and wonders in the land of Ham.'"

But, interesting as it is to trace this mutual confirmation of Biblical and Egyptian records, the contact of the two nations was productive of consequences vastly more important. It was by Divine guidance that Jacob went down into Egypt, it was by Divine power that his descendants were delivered from their cruel bondage; and Egypt has been a potent factor in working out the Divine scheme of human redemption.

If Israel is the Church, Egypt is the world; and away back in the early ages of history the great lesson is taught that suffering is the pathway to life, that through bondage men press on to the true freedom.

Moses was learned in all the wisdom of the Egyptians, and this learning was one of his chief qualifications as leader of the chosen people at the greatest crisis in their history. But his personal experience teaches the lesson which God has taught all nations of the world through the history of the Jews, viz., that when brought face to face with worldly power in its most attractive

and imposing forms, and God's service in its least persuasive, fellowship with a race of oppressed bondsmen, choice should be made of "affliction with the people of God" rather than the "pleasures of sin for a season," that "the reproach of Christ" should be esteemed "greater riches than the treasures of Egypt."

The history of the mutual relations of Israel and Egypt is a parable of the relations between the Church and the world in all ages. Between the two there can be no lasting peace until the kingdoms of the world have become the kingdom of the Lord and of His Christ. The conflict now, as in the past, must end in the victory of the Gospel.

Egypt, with her multitudinous gods, her splendid literature, her certainty of immortality, her belief in future rewards and punishments, her ancient name and long-continued pomp and power, could only produce a race given over to nameless abominations, the imaginations of their hearts being evil continually. Long ago her kingdom and glory departed.

Israel, the bondman who "by faith forsook Egypt," wandered in the wilderness, entered at last the Land of Promise, learnt, hardly and through much tribulation, that her kingdom was to be spiritual, not temporal, and at last gave to the world the Messiah long waited for—the Prophet like unto Moses, but greater—the Saviour "who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father,

And He shall come again with glory to judge both the quick and the dead, *whose kingdom shall have no end.*"

After the Exodus until Solomon's time there are but the scantiest traces of any intercourse between Egypt and Israel. That king "made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the city of David."¹

Rehoboam, Solomon's son, felt the power of the arm of Egypt. This is the first incident of Biblical history of which we have direct monumental confirmation.

The following particulars of this war are related in the Bible. "In the fifth year of King Rehoboam, Shishak, King of Egypt, came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which pertained to Judah, and came to Jerusalem."² Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary. The record of this expedition, which Shishak sculptured on the wall of the great temple of El-Karnak, *i.e.*, the list of the countries, cities, and tribes which he conquered and made tributary, has already been fully detailed in a previous chapter.³

In the time of the prophet Isaiah, Lower and Middle Egypt were broken up into some twenty small kingdoms, and the country was nominally subject to Ethiopia. Assyria was making rapid strides towards supremacy, and casting envious eyes upon this Ethiopian prize.

¹ 1 Kings iii, 1.

² 2 Chron. xii, 2-4.

³ See p. 34.

Between these two mighty powers lay the Hebrew commonwealth, threatened on the one hand by the advancing Assyrians, on the other by the conquerors of Egypt. The Book of Isaiah is full of warnings concerning these enemies of Israel. "Trust not in Asshur, for she is thy direst oppressor," the prophet says. "Thus shall the Egyptians and Ethiopians walk captives before the king of Assyria," he proclaims, as he walks in the streets and temple of Jerusalem, stripped of his sackcloth mantle, and with bare feet. His mission is to point out the fruitlessness of all means of human policy, and the necessity of trusting in Jehovah alone for deliverance. "Woe to them that go down to Egypt for help," he cries, "and stay on horses, and trust in chariots, because they are many; but they look not unto the Holy One of Israel." "Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it! And the Lord shall smite Egypt." "O my people that dwelleth in Zion, be not afraid of the Assyrian. The Assyrian shall fall by the sword; he shall flee from the sword, and his young men shall be discomfited." The words of the prophet were accomplished with regard to the Assyrians when Sennacherib's army was destroyed on its way to Jerusalem; and the futility of trusting in Egypt was proved by Lo, the Ethiopian king, who made an alliance with Hoshea, being routed at Raphia, and a native Pharaoh at once sending presents to Sargon, King of Assyria; and by Tirhakah, King of Ethiopia, when he advanced to help Hezekiah, arriving too late to be of any assistance against the enemy.

The end of all these wars between Egypt and Assyria

was the conquest and sack of Thebes on two occasions by Assur-banipal, the Assyrian king, one capture of which city is forcibly described by the prophet Nahum, as a warning to Assyria: "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea? Ethiopia and Egypt were her strength, and it was infinite."¹

After this Assyria became exhausted through ambitious warfare; and Egypt recovered strength under Psammetichus, King of Sais, who reunited the country under a single monarchy, and began to attempt the conquest of the domain of Egypt. His son Necho, a warlike and adventurous king, seized the opportunity when Assyria was being attacked by the Medes and Babylonians to attempt the reconquest of Palestine and Syria as far as the Euphrates. An alliance with him may have appeared good in the eyes of the princes of Judah rather than with the Chaldean kingdom; but the prophet Jeremiah continued the warnings of Isaiah; and Josiah, true to the Assyrians, attempted to stop the progress of the Egyptian king, and perished at the battle of Megiddo, B.C. 608-7.

Jehoiakim (B.C. 607-597) came to the throne as a vassal of Egypt, and for a time the Egyptian policy was dominant in Jerusalem. But Jeremiah still maintained that the only way to safety lay in accepting the supremacy of the Chaldeans. He had learnt to read the signs of the times; the evils of the nation were not to be cured by any half-measures of reform and foreign alliances. The King of Babylon was God's servant,² and was for a period to prevail over all

¹ Nahum iii, 8-9.

² Jeremiah xxv, 9; xxvii, 6.

resistance. This was the prophet's conviction, although his heart bled for the sufferings of his people. His words were accomplished, and Jehoiakim and his successor were carried into exile (2 Kings xxiv), for Jehoiakim turned and rebelled against King Nebuchadnezzar, who had made him his servant, and the Lord sent against him bands of the Chaldees, according to the word of the Lord, which He spake by His prophets.

Zedekiah, who was probably appointed by Nebuchadnezzar, respected and feared Jeremiah, and at first listened to his advice; but the apparent revival of power in Egypt under Apries (Pharaoh Hophra) led him to indulge in false hopes, and he determined to resist the power of the Chaldees. He rebelled against the King of Babylon; and in the eleventh year of his reign Jerusalem was besieged.¹ The city was finally broken up, and he was taken prisoner to Babylon.

Pharaoh Hophra, who had proved but "a bruised reed," although he had sent an army into Palestine to aid Zedekiah, which caused the siege of Jerusalem to be raised for a time, received the fugitives of the captured city into Egypt, and treated them with much kindness and consideration.²

The prophet was left to decide whether he would go to Babylon or remain with the remnant of the people in his own land. He chose the latter. But after a short interval of peace, Gedaliah, whom the King of Babylon had made governor after the capture of Jerusalem, was murdered; and the people, both small and great, and the captains of the armies, being afraid, fled into Egypt, taking the prophet Jeremiah by force with them.

There in the city of Tahpanhes he did not scruple to

¹ 2 Kings xxiv, 20.

² Jeremiah xxxvii, 5.

speak of the Chaldean king as the servant of Jehovah ; and to prophesy the destruction of the land of Egypt by the hand of Nebuchadnezzar. That the word of the prophet was accomplished we now know from both Egyptian and Assyrian sources ; they confirm "the word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar, King of Babylon, should come and smite the land of Egypt."¹

"Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes : say ye, Stand fast, and prepare thee ; for the sword shall devour round about thee.

"Why are thy valiant men swept away ? they stood not because the Lord did drive them.

"He made many to fall, yea, one fell upon another, and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword."

"Noph shall be waste, and desolate without an inhabitant.

"Egypt is like a very fair heifer ; but destruction cometh ; it cometh out of the north."

"The daughter of Egypt shall be confounded ; she shall be delivered into the hand of the people of the north.

"The Lord of Hosts, the God of Israel, saith : Behold I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings ; even Pharaoh, and all them that trust in him.

"And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar, King of Babylon, and into the hand of his servants ;

Jeremiah xlv, 13, &c.

and afterward it shall be inhabited, as in the days of old, saith the Lord."

The prophet would fain encourage his people by showing them the fall and destruction of their enemies. He did not despair of his country. He believed not only that "houses and fields and vineyards should again be possessed in the land," but that "the voice of gladness should be heard there."¹

"Fear thou not, O My servant Jacob, saith the Lord ; neither be dismayed, O Israel : for, lo, I will save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and be in rest, and be quiet, and none shall make him afraid."²

"Fear thou not, O Jacob My servant, saith the Lord ; for I am with thee ; for I will make a full end of all the nations whither I have driven thee ; but I will not make a full end of thee, but correct thee in measure ; yet will I not leave thee wholly unpunished."³

Israel was yet to prove a blessing to all the nations of the earth. The days were to come when the people should no more say, "The Lord liveth which brought up the children of Israel out of the land of Egypt"; for in "the fulness of time" God would "call His Son out of Egypt," and raise unto David a righteous Branch, and a King who should reign and prosper, and execute judgment and justice in the earth ; "and this is His name whereby He shall be called—

The Lord our Righteousness."⁴

¹ Jeremiah xxxii, 15.

² Jeremiah xxx, 10.

³ Jeremiah xli, 28.

⁴ Jeremiah xxiii, 6.

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